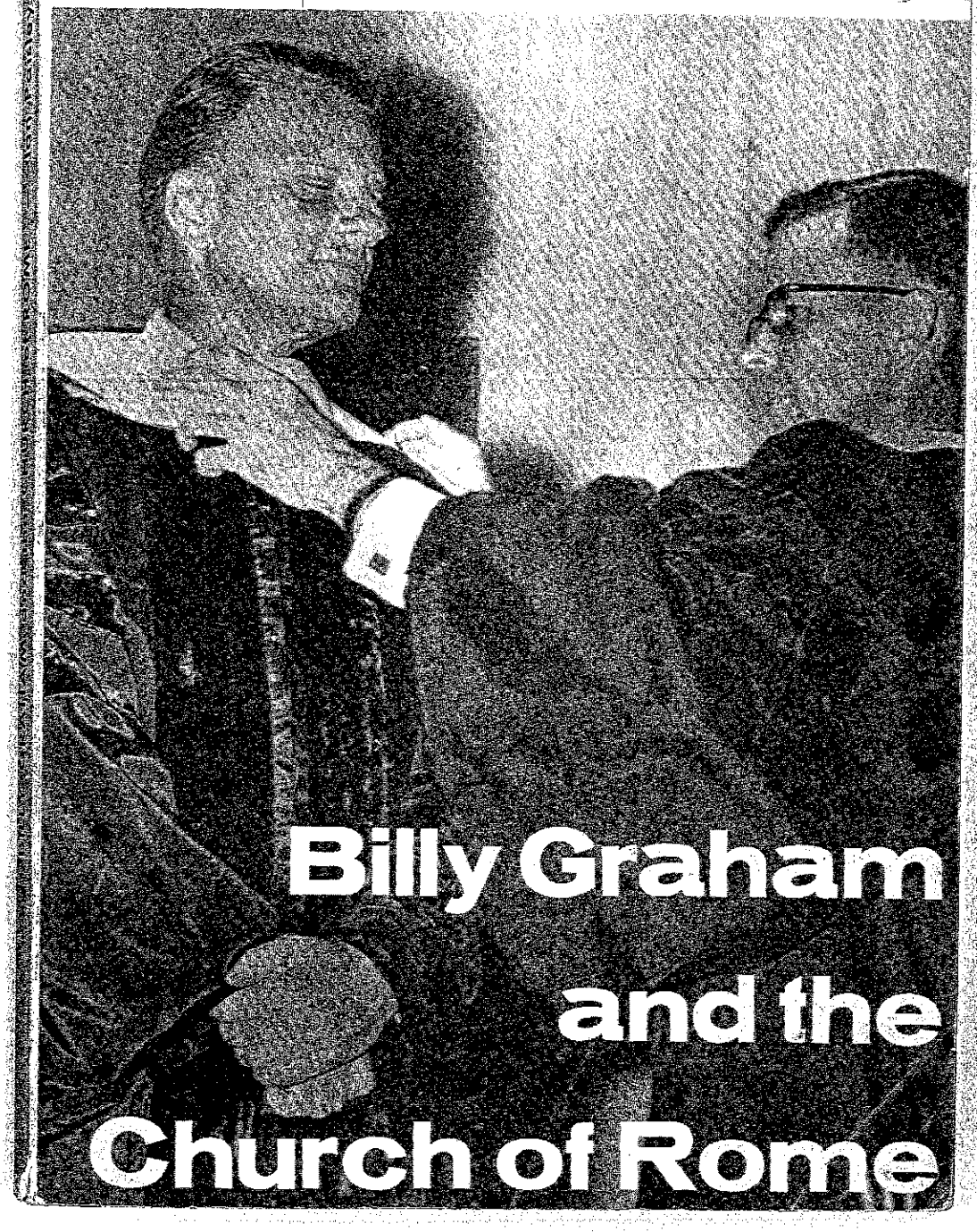
A Startling Exposure
by Ian R. K. Paisley



Billy Graham and the Church of Rome

Samuel Wilson
1972.

BILLY GRAHAM and the CHURCH of ROME

by IAN R. K. PAISLEY

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PREFACE

The booklet is the record of a tragedy - the tragedy of a great preacher of the holy gospel who has been side tracked into the by-path meadow of compromise and declension.

The writer knows from long personal experience that he may expect no laurels from the so-called evangelicals for issuing such a publication. He is also aware that 'the establishment' of the massive Billy Graham Organisation with its colossal publication strength will seek to discredit any who dare to raise their voice, from a Biblical standpoint, in opposition to their master.

The power of this Organisation, with its vast well-paid staff all geared to conceal unpalatable truths about compromising evangelism and armed with ready pens dipped in the ink of misrepresentation and falsehood, ranks second only to the World Council of Churches itself.

Nevertheless, the faithful servant of the Lord must not let any fear of the consequences stop him from 'crying aloud and sparing not.' (*1*)

Loyalty to His Master's Person and Word must be the guiding principle of his ministry. Dr. Daniel Krusich summed this up well when he wrote 'Remember two things; principles are never sacrificed they are always surrendered. Compromise is nothing more than corruption on the instalment plan.' (*2*) To deviate one iota from the principle of loyalty to Christ, is, in reality, to capitulate to the enemies of Christ. This, alas, is the sad and dreadful outcome of Dr. Graham's ministry.

Yes, and more and more in the coming days the tragic nature of

this capitulation will be openly demonstrated to all.

Having defected from the path of absolute obedience to the Divine Commandments, the evangelist will more and more go farther and farther from 'the old paths'.

Christians will say, 'But why reveal these facts? Shouldn't they be covered over? It cannot help the cause of the gospel to expose the evangelist's declension. Criticism in this field only helps the cause of Satan.'

Such reasoning is anti-Biblical. The Spirit of God left on record, the lie of Abraham, the lust of Lot, the folly of Isaac, the duplicity of Jacob and the adultery and murder of David.

Why? Because sin can only be covered when it is confessed and these sad records act as beacons of warning to us all in the sojourn of life's pilgrimage.

'Wherefore let him that thinketh he standeth take heed lest he fall.' May each reader heed the warning which this chronicle of calamitous compromise trumpets forth. *(3)*

In this booklet we shall look first at Dr. Graham's fellowship and eulogy of the system of the Roman Antichrist and then show how the great evangelist found himself in such God dishonouring company.

Footnotes

(1) Isaiah 58:1.
(2) Biblical Viewpoint Vol. 1, No. 1, page 24.
(3) I Cor. 10:12.

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PART ONE

Dr. Graham's Fellowship with and Eulogy of the Church of Rome

'Shouldest thou help the ungodly and love them that hate the Lord? therefore is wrath upon thee from before the Lord.'
— 1 Chron. 19:2

It is necessary to have clear and distinct knowledge of what Rome really teaches if we are going to have true and proper views of that great sin before the Lord of fellowshipping with her.

No better course could be adopted in order to discover the real nature of Rome's Antichristianity than to examine a text book which is a 'must' for her priests in preparation for their priesthood.

Such a textbook is 'DIGNITY AND DUTIES OF THE PRIEST OR SELVA'. (A collection of Materials for Ecclesiastical Retreats. Rule of Life and Spiritual Rules) by St. Alphonsus de Liguori.

Just how high Alphonsus is reckoned in the scale of precedence of Roman saints can be seen from the 'Notice' which appears in the preface to the volume. It concludes with this eulogy 'LIVE JESUS, MARY, JOSEPH AND ALPHONSUS!' [1]

JESUS DIED TO INSTITUTE THE ROMAN PRIESTHOOD

> 'Jesus has died to institute the priesthood. It was not necessary for the Redeemer to die in order to save the world; a drop of his blood, a single tear, or prayer, was sufficient to procure salvation for all; for such a prayer, being of infinite value, should be sufficient to save not one but a thousand worlds. But to institute the priesthood, the death of Jesus Christ has been necessary. Had he not died, where should we find the victim that the priests of the New Law now offer? a victim altogether holy and immaculate, capable of giving to God an honour worthy of God. As had been already said, all the lives of men and angels are not capable of giving to God an infinite honour like that which a priest offers to him by a Single Mass.' [2]

The above statement is a hideous blasphemy. 'Christ died for the ungodly.' [3]

'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things by whom also he made the worlds.

Who being the brightness of his glory, and the express image of

his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' [4]

'But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.' [5]

The purpose of the Blood-shedding on the Cross was not to institute the massing priesthood of Rome but to purchase the redemption of the people of God.

Any system which holds such an unscriptural view as Rome does of the Work of the Cross is plainly not a Christian system at all but is part of the system of Satan and Antichrist.

THE ROMAN PRIEST GREATER THAN KINGS

> 'The kings of the earth glory in honouring priests: 'it is a mark of a good prince,' said Pope St. Marcellinus, 'to honour the priests of God.' 'They willingly,' says Peter de Blois, 'bend their knee before the priest of God; they kiss his hands, and with bowed down head receive his benediction.' 'The sacerdotal dignity,' says St. Chrysostom, 'effaces the royal dignity; hence the king inclines his head under the hand of the priest to receive his blessing.' [6]

THE ROMAN PRIEST EQUAL TO CHRIST

'Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, 'Ego te absolvo,' the priest would likewise say over each of his penitents, 'Ego te absolvo,' and the penitents of each would equally be absolved.' [7]

THE ROMAN PRIEST GREATER THAN GOD

'Thus the priest may, in a certain manner, be called the creator of his Creator, since by saying the words of the consecration, he creates, as it were, Jesus in the sacrament, by giving him a sacramental existence, and produces him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, Let it be made, and it was created - He spake, and they were made, - so it is sufficient for the priest to say, 'Hoc est corpus meum,' and behold the bread is no longer bread, but the body of Jesus Christ. 'The power

of the priest,' says St. Bernardine of Sienna, 'is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world.' [8]

'With regard to the mystic body of Christ, that is, all the faithful, the priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of his priests, and either not to pardon or to pardon, according as they refuse or give absolution, provided the penitent is capable of it.' [9]

THE TESTIMONY OF THE HISTORIC CHRISTIAN FAITH

The testimony of the historic Christian faith against the apostacy of the Papacy is made crystal clear in the great foundation creeds of the Churches of the Reformation.

Episcopalial, Church of England

'Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.' [10]

'The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.' [11]

Presbyterian

'There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.' [12]

Of the Lord's Supper

'In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead; but only a commemoration of that one offering up of himself, by himself,

upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same, so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.' [13]

Methodist

John Wesley's comment on the term 'man of sin' in II Thessalonians 2:3.

'However, in many respects, the Pope has an indisputable claim to those titles. He is, in an emphatical sense, the man of sin, as he increases all manner of sin above measure. And he is, too, properly styled, the son of perdition, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God, or that is worshipped. Commanding angels, and putting kings under his feet, both of whom are called gods in scripture; claiming the highest power, the highest honour; suffering himself, not once only, to be styled God or vice-God. Indeed no less is implied in his ordinary title, 'Most Holy Lord', or, 'Most Holy Father', so that he sitteth - Enthroned. In the temple of God. Mentioned Rev. 11:1. Declaring himself that he is God – claiming the prerogatives which belong to God alone.' [14]

'The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and a dangerous deceit.' [15]

Baptist

'The Lord Jesus Christ is the head of the Church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the Church is invested in a supreme and sovereign manner; neither can the Pope of Rome, in any sense, be head thereof, but is no other than Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God: whom the Lord shall destroy with the brightness of his coming.' [16]

Congregational

'There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but it (he) is that Antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming.' [17]

A GREAT CLOUD OF WITNESSES

What John Huss wrote 1373-1415 A.D.

An epistle of John Huss unto the people of Prague, reads:

'The more circumspect you ought to be, for that Anti-Christ laboureth the more to trouble you. Death shall swallow up many, but of the elect children of God the kingdom of God draweth near . . . Know ye, well-beloved, that Anti-Christ being stirred up against you deviseth divers persecutions.'

Acts & Monuments, iii pp. 497-8

What Lord Cobham said 1417 A.D.

Lord Cobham, that famous man of God, lived just a century before Luther. When brought before King Henry V and admonished to submit himself to the Pope, as an obedient child, this was his answer:

'As touching the Pope and his spirituality, I owe them neither suit nor service, forasmuch as I know him by the Scriptures to be the great Anti-Christ, the son of perdition, the open adversary of God, and an abomination standing in the holy place.'

What the British Reformers taught

All the English Reformers, including Tyndale, Latimer, Cranmer, Bradford and Jewell, held the Pope of Rome to be the Man of Sin. So did John Knox in Scotland, and he sounded out his testimony on this subject as with a trumpet. Knox declared: 'The Pope is the head of the kirk Anti-Christ.' Knox further declared: As for the Roman Church, as it is now corrupted ... I have more doubt but that it is the synagogue of Satan and the head thereof, called the Pope, to be the Man of Sin of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem.'

What Bishop Ridley wrote 1557 A.D.

Bishop Ridley, who was burnt under Queen Mary, then declared: The See of Rome is the seat of Satan, and the bishop of the same, that

maintaineth the abominations thereof, is Anti-Christ himself indeed: and for the same causes this See at this day is the same that St. John calls, in his Revelation, Babylon, or the whore of Babylon, and spiritual Sodom and Egypt, the mother of fornications and abominations on earth.'

Martin Luther

On December 1, 1520, Luther published two tracts in answer to the Bull, one of which was entitled 'Martin Luther against the Execrable Bull of Anti-Christ'. In its conclusion he admonishes the Pope and his Cardinals no longer to persevere in madness, 'no longer to act the undoubted part of the Anti-Christ of the Scriptures'.

What Melanchthon wrote 1530 A.D.

Melanchthon was clear in his convictions that Rome is the Babylon of the Apocalypse, and the Pope the Man of Sin. In his disputation on marriage, referring to the 1st Epistle to Timothy, he says: 'Since it is most certain that the Pontiffs and monks have forbidden marriage, it is most manifest, and without any doubt true, that the Roman Pontiff, with his whole order and kingdom, is the very Anti-Christ.'

What Calvin wrote 1530 A.D.

Calvin wrote: 'The arrogance of Anti-Christ of which Paul speaks, is that he, as God, sitteth in the Temple of God, showing himself that he is God. For where is the incomparable majesty of God after mortal man has been exalted to such a height that his laws take precedence of God's eternal decrees? I deny him to be the Vicar of Christ who, in furiously persecuting the Gospel, demonstrates by his conduct that he is Anti-Christ; I deny him to be the successor of Peter who is doing his utmost to demolish every edifice that Peter built.'

What William Tyndale wrote 1536 A.D.

Tyndale wrote: 'Though the Bishop of Rome and his sects give Christ these names (His rightful names), yet in that they rob Him of the effect and take the signification of His names unto themselves, and make of Him but a hypocrite, as they themselves be, they be the right Anti-Christs, and deny both the Father and the Son; for they deny the witness that the Father bore unto His Son, and deprive the Son of all the power and glory that His Father gave Him.'

What John Knox preached 1547 A.D.

Knox, at St. Andrew's in 1547 A.D., launched the Reformation in Scotland with a sermon on Daniel 7, teaching that the Little Horn was identical with the Man of Sin and Anti-Christ, and signified the Roman Papacy. The people, on hearing this sermon, cried out: 'If this is true we have been miserably deceived.' Who but the Holy Spirit gave Knox that mighty, two-edged sword?

What Archbishop Cranmer said 1509-1556 A.D.

Cranmer, at his trial, declared: 'And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for, may I come to the fire, it shall first be burned; and as for the Pope, I refuse him as Christ's enemy, and Anti-Christ, with all his false doctrines.'

On uttering this, Cranmer was pulled down from the stage and led to the fire.

What John Bradford said 1510-1555 A.D.

Bradford declared: 'Anti-Christ, which now by the will of God doth rage for the trial of our faith, doth nothing else but procure us a ready horse to bring us to heaven.'

Cranmer, Ridley, Latimer and Bradford were burned for their testimony against the Papal Anti-Christ, just as Huss and Jerome and Cobham had been before. Thousands of martyrdoms have sealed this testimony, and on this testimony rests the foundation of that work, it is to reject the foundation of the noblest and divinest work which has been wrought in this world since the day of Pentecost.

The Translators of our Bible 1611 A.D.

The Translators of our Bible in 1611, in their preface, declare that in writing in defence of the Truth, which 'had given such a blow unto that Man of Sin as will not be healed', in common with the Reformers, they regarded the dynasty of Popes as the Anti-Christ of Scripture.

ROME DOES NOT CHANGE

Uninformed people conditioned by the ecumenical double talk of the Church Unity advocates, have come to believe that Rome is changing. This is proclaimed continually from the platforms of the World Council of Churches. Evidently their strategy is that if they repeat this

lie over and over again, unwary, ill-taught and unthinking Protestants will believe it. Alas, many have fallen poor dupes to this pernicious propaganda.

The leaders of the Roman Catholic Church have, however, made no secret of the fact that their Church will not change, and that union will be on their terms and on their terms only.

'Preaching at a service in St. Aidan's Methodist Church, Eastbourne, on Sunday evening, 29th January, 1967,

THE ROMAN CATHOLIC APOSTOLIC DELEGATE to Great Britain, Archbishop Igino Cardinale told a congregation of Roman Catholics, Anglicans and Methodists that it was no secret that the Roman Catholic Church claimed to be the ONE TRUE CHURCH and envisaged reunion ONLY AS TAKING PLACE WITHIN THE FRAMEWORK OF ITS OWN COMMUNION!

CARDINAL HEENAN, ARCHBISHOP OF WESTMINSTER recently declared, 'Ecumenism does not mean pretending that all denominations are equally true; it does not mean that the Catholic Church has nothing more than other churches. The ultimate object of ecumenism is to unite all Christians under the Vicar of Christ - the Pope.'

CARDINAL BEA

Head of the Vatican Secretariat for Christian Unity states:-

'No Catholic of education will believe that the (Vatican) Council can or would change even a single dogma. The Supreme Pontiff and the Council have a duty, inherent in their ecclesiastical authority, to preserve whole and entire the doctrine passed to them by tradition, and no love for the separated brethren can induce us to lay even the lightest hand on the sacred deposit of the faith.'

Roman Catholic Bishop of Clifton, on his return from the final session of the Vatican Council states, that the Church of Rome had not changed its doctrine 'one iota'. The aim and object of the Church of Rome is the conversion of Britain to Roman Catholicism. The same bishop has declared that 'our aim is the conversion of every man, woman and child in England to the Roman Catholic religion, and we must fulfil our charter.'

'In a detailed analysis of the ecumenical council's lasting effects, Pope Paul VI said, 'its teachings have brought about no liberation or break from the church's traditional dogmas, but rather their confirmation and development.'

THE POPE addressing a general audience on the opening day of a week of world-wide prayer for unity candidly acknowledged the difficulties posed by the supreme role which (R) Catholic doctrine gives the Pope. He quietly reiterated that he was the authentic representative of Christ on earth! 'But,' continues the Pope with reference to unity, 'it must not take place at the cost of the integrity of the Catholic faith and of our Church discipline, nor must it be guided by an easy criticism of our own things and by an equally easy willingness to copy other people's things, good and respectable as they may be.'

Is any further proof required to Christians to show,that Rome will not change her erroneous doctrines and unscriptural beliefs?[18]

DR. GRAHAM AND THE CHURCH OF ROME

As far as Dr. Graham is concerned the Reformation might never have taken place, the Reformers and martyrs might never have given their testimony sealed with blood, and the great creeds and confessions of historic Protestantism might never have been penned.

First by gradual stages and now by leaps and bounds, the evangelist has come closer and closer to the system of the Harlot Church of Rome.[19]

FIRST STEPS

He recognised Rome as a great Christian communion and the influence of Pope John XXIII The Second[20] as a vital spiritual force for revival.

Given a standing ovation by 2,000 priests and nuns in his first address to a Roman College, Dr. Graham said,

'I don't know when it began. Perhaps during World War II... I think the emphasis that the late Pope John brought, the Ecumenical Council of the Bishops of Rome itself — a council that has the prayers of all Christendom — herald the present Christian revolution ... The emphasis of our time may be on the Holy Spirit. Everywhere people are gathering - Protestants, Catholics, and yes, Jews - to pray together. I know of 114 such groups in Long Island itself. Is the Holy Spirit in our time doing something that is beyond any of us?'[21]

To call the Second Vatican Council a work of the Holy Spirit is nothing short of blasphemy and a very serious blasphemy indeed. In the dark pagan dogmas and Councils of Rome the Holy Spirit of God has no part whatsoever. The Spirit of God never works contrary to the

Word of God.

At the beginning Dr. Graham sought to conceal this growing alignment with the Papal Church.

Dr. Bob Jones, President, Bob Jones University, Greenville, South Carolina, called attention to the methods of the Billy Graham Organization in attempting to conceal the activities of their master in this field.

Speaking to the students and faculty at the University on February 8th 1965, he said:

'Dr. Graham has said he would go anywhere under any sponsorship. This is a pretty broad statement. That means that if a Buddhist priest invited him to go to preach in a Buddhist pagoda under Buddhist sponsorship, he would go. That statement is as broad a statement as one can conceive. He did not say, 'I would go to any Bible-believing church.' He said, 'I will go anywhere under any sponsorship.' But wait, Dr. Graham's public relations department states that he does not go under modernistic sponsorship - that he does not 'sponsor' them and they do not 'sponsor' him. I say this, and I say it bluntly; and I have said it in print - the public relations department of the Graham Organization and the people who answer the letters addressed to Dr. Graham do not seem to care whether they tell the truth or not. They are completely unscrupulous when it comes to misrepresenting the facts. They try by misdirection, deceit, and false statements to persuade the public they are not doing what they are doing. You cannot depend upon any statement that comes out officially from the Graham Organization as to what they are doing and as to what their stand is. They will tell you one thing one time, and they will tell you something else another. I suggest, therefore, that those who have not seen it read a letter written by a member of the Graham staff who passed away about six months after this letter was written. The letter attempts to deceive and misdirect and give a false impression. I have paragraph by paragraph shown the fallacy of what he said and have pointed out how inconsistent and deceitful this letter is. [22] / Now, this is a perfect example of the tactics of the Graham Organization. I can quote others but this is all you need to show how their public relations organization works.' [23]

Dr. Edstrom, in the letter referred to, sought, with a cunning which would do credit to the Jesuits, to conceal Dr. Graham's intention of alignment with Romanism. Dr. Graham's first steps to popery were taken with great care and carefully covered over by his faithful employees.

DIRECTING CONVERTS TO ROME

Dr. Graham's original method as an evangelist was to have the co-operation only of Bible believing Churches and ministers and to direct the converts to such churches and ministers. His Organization still seeks to allay the questions of born-again believers by maintaining that this is still done. A letter with the Billy Graham heading to this effect has helped to stifle much criticism on this vital matter. Unthinking people, not realising that 'the same Organization must be tried and proved,' [24] accept such letters and assurances as ex-cathreda.

The hard facts of this crucial matter have now been well exposed.

The paid agents of the Billy Graham Organization, however, continue to deceive those evangelical protestants who enquire into this matter.

Dr. G. Archer Weniger of San Francisco exposed the duplicity of one of these agents in a letter to the same on December 20th, 1957. [25]

WHAT HAPPENED IN NEW YORK

Dr. Weniger listened to Dr. Graham's Director at a meeting before the Conservative Baptist ministers of the Bay Area in November at the Calvary Baptist Church. He listed in his letter six glaring errors in Mr. Smyth's presentation of the Graham plan of campaign.

Number Three read as follows:

'You stated clearly, 'Billy Graham has never at any time in history given any cards to Catholics.' The San Francisco News of September 21st, 1957, carried an interview with you in which it was stated, 'Even if the penitents are non-Protestants they are referred to the church of their choice.' You stated that this was false. We checked with the Church Editor who said the paper considers it a correct statement. We suggested that this be a question to put to Graham. Accordingly, the San Francisco News reported on November 11, 1957, evidently from a private interview, quoting Dr. Graham as follows on page 3: 'Anyone who makes a decision at our meetings is seen later and referred to a local clergyman, Protestant, Catholic or Jewish.'

'You will recall that the Executive Secretary of the Graham Appearance Committee for his visit two years ago reported that eleven cards indicated the Catholic Church as their choice. A check with the Committee in charge showed that it was Dr. Graham's wish that these be turned over to the Catholic Churches. Rather than to send these converts back to the Roman Catholic Church, he tore up the cards.

'The distinguished New York attorney, Mr. James E. Bennett, has an address entitled, 'Final Analysis - a Ministry of Disobedience', in which he sums up the New York Crusade. In this address he says, 'Furthermore a friend of mine (a minister of a church on Long Island) went to the Crusade. Then he went in the enquiry room as an enquirer, and when the counsellor asked him what church, he said, 'to be saved must I have a church?' The counsellor answered, 'Yes, you must have a church.' 'Can I have a Catholic church?' 'Certainly, if you want to ' said the counsellor. So he gave the name of a Catholic Church in his own locality. Two days later, the priest of that church called him up; said he had the card, and would be glad to interview him as a prospective member of that church. I could cite many instances which have come to my personal notice. It was one of the most sinful acts of the whole Crusade and caused, and will continue to cause, inestimable damage. There is no doubt that thousands of people have been assigned to Roman Catholic Churches, synagogues, modernistic, liberal, and other forms of unbelieving churches.'

GRAHAM AT HARVARD

The Billy Graham Mission at Harvard in February of 1964 again revealed the way Dr. Graham and his Organization and crusades work.

The Harvard Christian Fellowship which sponsored Graham's mission had sought the co-operation of all those groups at Harvard and Radcliffe claiming to be Christians.

A number of the students who came forward were 'of the Roman Catholic tradition.'

The 'follow up' cards for these students were given to Roman Catholics.

This took place with the knowledge and approval of Dr. Graham.

This step was taken in the conviction that Roman Catholics who made decisions for Jesus Christ could 'grow in grace' in the Roman Church as well as in the Protestant Church.

AS FAR BACK AS 1954

In the U.S. NEWS AND WORLD REPORT, August 27th, 1954, an interview with Dr. Graham is reported:

'Question: What are these people with you?

Answer: (by Dr. Graham) Well, we have a team of specialists in running the organization. All I am is the preacher. We have a song

leader because before I get up to speak, we have some community singing of hymns. Then we have to arrange for a soloist to sing. We have a secretarial service and a vast follow-up system.

For example: If a person in one of these campaigns makes a commitment to Christ, we do not drop him. He is followed up. The ministers all do that. His name and address and a lot of information about him is taken and within 24 hours that is sent to a minister of the church of his choice regardless of denomination.'

'THE CATHOLIC QUESTION IN A CATHOLIC CITY'

The San Francisco News of September 21st, 1957 reported an interview with Walter Smyth which said concerning the follow-up system:

'Even if the penitents are non-protestant, they are referred to the church of their choice.'

'San Francisco is a heavily concentrated Roman Catholic City.

The same paper in its November 11th issue of the same year quoted Dr. Graham, 'Anyone who makes a decision at our meetings is seen later and referred to a local clergyman, Protestant, Catholic or Jewish'.

'Protestant Church Life' reported Dr. Graham on September 29th 1956 as saying, 'We're coming to New York, not to clean it up, but to get people to dedicate themselves to God and then send them back to their own churches - Catholic, Protestant or Jewish.'

AT THE MASS

In the Pittsburgh Sun-Telegraph, September 6, 1952, Dr. Graham 'stressed that his crusade in Pittsburgh would be interdenominational.' He said that he hoped to hear Bishop Fulton J. Sheen at one of the masses at St. Paul's Cathedral tomorrow. He added, 'Many of the people who reach a decision on Christ at our meetings have joined the Catholic Church and we have received commendations from Catholic publications for the revived interest in their Church following our campaigns. This happened both in Boston and Washington. After all, one of our prime purposes is to help the churches in a community. If after we move on, the local churches do not feel the effects of these meetings in increased membership and attendance, then our crusade would have to be considered a failure.'

When an evangelist declares he intends going to mass in the

morning, his loyalty to the one, once and for all never to be repeated, sacrifice of Christ is, to say the least, questionable.

The martyrs died because 'they would not go a massing.'

Were they wrong?

Did they die in vain?

CONTROVERSY

There are some who are impatient with this controversy. Some say that instead of engaging in controversy in the Church, we ought to pray to God for a revival; instead of polemics, we ought to have evangelism. 'Well,' asks Dr. Machen, speaking to the Bible League of London on 'The Importance of Christian Scholarship', 'what kind of revival do you think that will be. What sort of evangelism is it that is indifferent to the question what evangel it is to be preached? Not a revival in the New Testament sense,' he replied, 'not the evangelism that Paul meant when he said, 'Woe is unto me, if I preach not the Gospel.' No, my friends, there can be no true evangelism which makes common cause with the enemies of the Cross of Christ. Souls will hardly be saved unless the evangelists can say with Paul: 'If we or an angel from heaven preach any other Gospel than that which we preached unto you, let him be accursed!' Every true revival is born in controversy and leads to more controversy. That has been true ever since our Lord said that He came not to bring peace upon the earth but a sword. And do you know what I think will happen when God sends a new Reformation upon the Church? We cannot tell when that blessed day will come. But when the blessed day does come, I think we can say at least one result that it will bring. We shall hear nothing on that day about the evils of controversy in the Church. All that will be swept away as with a mighty flood. A man who is on fire with a message never talks in that wretched, feeble way, but proclaims the truth joyously and fearlessly in the presence of every high thing that is lifted up against the Gospel of Christ.'

GRAHAM'S REVELATION

A startling revelation came out in the editorial of the Daily Journal at International Falls, Minnesota, October 29th, 1963, which stated:

'If Pope Paul asked me to go out and preach the gospel as I see it, I would do it,' Billy Graham told 750 Protestant ministers in New York recently. The evangelist recalled that at a recent crusade in San Paulo,

Brazil, the Roman Catholic bishop stood beside him and blessed the converts as they came forward. These incidents illustrate Graham's declaration that 'something tremendous, an awakening of reform and revival within Christianity,' was happening to both Protestant and Roman Catholic.'

This 'togetherness' was also manifested on the Finance Committee for the Graham Easter Sunday (Birmingham, Alabama, 1964) when the following diverse religions were represented by Mr. Hodo, a Presbyterian; Mr. Pless, an Episcopalian; Mr. Friend, a Jew; and Col. Prichard, a Roman Catholic. (Sword of the Lord, 7/8/64)

INVESTIGATION

The Graham Organization and the co-operating churches in the San Francisco Crusade appointed Dr. Farrah to follow up the 'converts' and report on the same.

He reported that of over 1,300 'Catholics' who came forward, 'practically all remained 'Catholic', continued to pray to Mary, went to Mass and confessed to the priest.' (Sword of the Lord, 7/2/64)

PROCEDURE

George Burnham in 'Billy Graham: A Mission Accomplished', 1955, a book which carries Dr. Graham's preface, states that the press were told prior to the crusade in Paris that those converts 'requesting reaffirmation in the Catholic faith would be turned over to the Catholic Church.'

GRAHAM AND THE CARDINAL

During the Boston Crusade, Cardinal R. Cushing, R.C. Archbishop of Boston declared himself one hundred percent for Graham. Dr. Graham's own paper, The Christian, fully reported a meeting between the evangelist and the cardinal. The meeting took place at the evangelist's request. We reproduce it in full:

'More than 40,000 people attended the first four meetings of the last week of the crusade, bringing the total for four weeks to near the quarter million mark.

'The Boston paper gave long reports each day of Dr. Graham's sermons, so that each issue of the paper contained what amounted to a

clearly stated gospel message. The Boston Herald announced at the end of the crusade that it would be publishing Dr. Graham's daily syndicated column in which he answers questions sent in by readers.

'The biggest headlines, however, went to the forty-five minute meeting with Cardinal Cushing - the first occasion on which Dr. Graham has had a meeting with a Roman Catholic Cardinal. There were 35 newspapers present at the meeting and that is its own intimation of the importance of what one newspaper called 'a meeting between two giants of different religious faiths'.

Dr. Graham told the Cardinal that he felt there was a great need in the world for the proclamation of the Gospel. 'We defended it so long it is time to proclaim it. And I feel that the new spirit in the world was the result of what happened in Rome.' 'Well it comes a few hundred years late,' said the Cardinal. 'It will take a long time before they feel the full impact of it.'

The Cardinal expressed the opinion, 'There should be more agreement between faiths, and I believe there will be now.' Dr. Graham replied, 'This started with you long before we heard of Pope John.' 'Well I am a Catholic, but I'm for you,' the Cardinal said. 'No Catholic can listen to you without becoming a better Catholic. You preach Catholic as well as Protestant doctrine.'

When Dr. Graham said he had never met the Pope, Cardinal Cushing offered, 'If you ever go to Rome, I'll arrange a private audience.'

Dr. Graham said that his preaching was much closer to the theology of the Roman Catholic Church than it was to some of the farther out Protestants. As the two men parted, and Dr. Graham said he was going to speak to the students at the Boston College, the Cardinal said, 'I'm glad to hear that. That's my Alma Mater.'

GRAHAM AND THE APOSTOLIC DELEGATE TO ENGLAND

'The Christian and Christianity Today' of June 30th, 1967 reported: 'It is young people who are responding today, here and in America,' Dr. Billy Graham told a one hundred and fifty strong distinguished gathering at a breakfast given for him on Tuesday last by Sir Cyril and Lady Black at the London Hilton.

As was the case last year the occasion brought together M.P.s, the Mayors of a number of London Boroughs, industrialists, leading churchmen of all denominations, including the apostolic delegate (The Pope's representative to Britain) and representatives of many professions.

Sir Cyril welcomed them all in a felicitous speech and received a warm response from his listeners, when he suggested the sending of a message of fraternal greeting and good wishes to Cardinal Heenan who, it was reported, was making a steady recovery from his illness.'

'The Christian and Christianity Today' June 30th, 1967 in an article by David Combs, entitled 'The Truth in Love', analised some of the editorials of religious and secular papers on the return of Billy Graham for his Earl's Court crusade. He quoted the 'Baptist Times' with evident pleasure. 'We do not agree with those who think that Dr. Graham is theologically suspect because of the ecumenical nature of his crusades, or because of his readiness to have contact with leaders of the ecumenical movement, and with Roman Catholics.' His comment, 'Breathe again Billy.'

A TRAGIC CASE

The following was related to me in my own home by that eminent preacher from Scotland, the Rev. Duncan Campbell, the instrument the Lord used in the preaching in the great revival in the Outer Hebrides. Mr. Campbell told me that one day in the city of Edinburgh his son was having a cup of tea in a cafe. A young man beside him got into conversation. Mr. Campbell witnessed to this young man, and evidently the young man was concerned about salvation. So much so that he followed Mr. Campbell's son out of the cafe, requested his name, his address and his telephone number, and promised that if he ever came to Christ he would inform him.

Some time afterward when the Campbell family were at family prayer, the telephone rang, and it was this young man wishing to speak to Mr. Campbell's son. He told him, 'I am sure you will be delighted to know that I have made a decision for Christ at Dr. Billy Graham's crusade at Earl's Court.' Mr. Campbell naturally was delighted, and sought to put this young man in touch with evangelical ministers in the city of London who could look after his spiritual welfare. Some time afterward Mr. Campbell's son received a letter from this young man, and in the letter the young man said something like this. 'I am sure you will be delighted to know that I am going to be received into the Roman Catholic Church very shortly.' Mr. Campbell's son was naturally very upset about this matter. He got on the phone and contacted the young man and spoke to him about it. He asked, 'How did this come about?' The young man said, 'Oh it's all right, when I was at Dr. Billy Graham's crusade they asked me what church I belonged to. I said that I didn't go to

any church. Then they said, 'What was the last church you were in.' I said, 'Well as a matter of fact, I happen to be the secretary to a prominent English film star, and he is a Roman Catholic. When his chauffeur is away I drive him to a Roman Catholic Church, and I usually go in with him to the service.' The Billy Graham counsellor said, 'Oh that is all right,' and he took the name of that particular Roman Catholic Church that the young man attended with his employer. A few days afterwards a priest from that church called with the young man. He told him he had received a communication from the Billy Graham Organization, that he had come out for Christ at Dr. Graham's service, and that he had been requested to do the follow up work. The result of that follow up work was the reception of that young man who had not been a Roman Catholic into the Roman Catholic Church. This is but one example of the tragedy that results from Dr. Billy Graham's alignment with the Roman Catholic Church.

DR. GRAHAM SENT ME BACK TO THE CHURCH OF ROME

Mr. Jappeth Peres writes the following: 'Many people have asked me what I think about Billy Graham. When I hear that name I recall a crusade that Billy Graham conducted in New York back in 1957. I will tell you my experience during this crusade and you will know what I gained from Billy Graham.

'Before 1957 if anyone were to ask me what church I belonged to, I would say that I belonged to the Catholic Church. If they would ask me certain questions about my religion I wouldn't know what to answer, because I didn't know very much about it, except I was sprinkled when I was a baby.

'During the summer of 1957 I went to a camp under the direction of a Presbyterian minister who taught us a lot about the Bible. Actually this was the first time I had picked up a Bible to study and learn from it. At the end of the camp I was convinced that Catholicism was wrong. This belief only lasted a few weeks until I went to the Billy Graham crusade. The Presbyterian minister, along with other friends, who believed that Billy Graham was a man of God, took us, that is my friends and me to see Billy Graham. Madison Square Garden was packed, but we had arrived early, and were sitting in the main floor not too far from Billy Graham. When he finished he called the audience to respond. I was scared but my friend persuaded me to go forward. I went along with a large crowd. Then Billy Graham told us to go to some rooms in the back, so we did. There were many counsellors with us and when we

had gone into a room Billy Graham spoke to us through a microphone congratulating us for accepting Christ as personal Saviour.

'My counsellor took my name and address and asked me to what church I belonged. I wasn't attending any at that time but I told him that I belonged to the Roman Catholic Church. He asked me which one, and I said, 'St. Anne's on 12th and 3rd Avenue.' He took down all this information and began to tell me that I should go to this church (the Roman Catholic Church). He said that he would send me Bible lessons by mail, and to go to the church to which I belonged. I was fourteen years old then. Since Billy Graham sent me to the Catholic Church I was under the impression that this was the right church. By the end of 1958, after having studied the catechism of the Roman Catholic Church, and being convinced the Catholic Church was true I had made my first communion, one of the sacraments of the Catholic Church. What did I gain from the Billy Graham crusade?

'I gained about one year and a half in darkness and ignorance of the Bible because Billy Graham sent me to the Catholic Church.' Mr. Peres is currently studying for the ministry in Portland, Oregon, and is preaching each Sunday afternoon to a small group of Spanish speaking people in that city. He is married and has one child. His full testimony is reproduced in the section of this book entitled 'Documents Reproduced for Evidence.' It is a photostatic copy of his testimony as it appeared in a Baptist periodical 'The North Star Baptist'.

GRAHAM'S BERLIN CONGRESS AND ROME

The Berlin Congress on evangelism sponsored by Dr. Billy Graham, and 'Christianity Today' opened on October 26th, 1966. Dr. Graham was very eager to have the Church of Rome represented at this congress. As a result of negotiations with Rome two Roman Catholic priests were present. One, the Rev. John Basil Shearin, editor of 'Catholic World', and the other, the Rev. William Joseph Manseau of Wellesley, Massachusetts. In an official release from the Berlin Conference, sponsored by the congress the following appeared: 'Vatican Council II in Rome and the World Congress on evangelism here, displayed the same interest in exalting the Bible, a prominent Roman Catholic editor in the United States says.'

'However,' said the Rev. John Basil Shearin of New York, editor of 'The Catholic World', 'I am disappointed that this meeting has not shown the same interest in the ecumenical movement and Christian Unity as found at the Vatican Council.' He said among individual con-

gress delegates he had discovered a 'great amount of ecumenical interest.'

Another major difference in the two, continued Shearin was that Vatican Council II made 'a greater emphasis on openness to the world, and towards church involvement in social action.' The priest, the Rev. William Joseph Manseau of Wellesley, Massachusetts, said their appearance at the congress, under whatever title, was 'a significant first.' The editor classified his coming as being in the roll of a journalist. Manseau was at the congress as an observer. Asked to evaluate Billy Graham's evangelistic ministry, Manseau said, 'It is a beautiful gift from God. Billy Graham speaks to the people in the street in a way that is quite captivating. He does it in the world, walking the streets of Soho in London, or in Times Square.'

'He goes among the people and talks about Jesus' love for them. One reason they are alienated is that no-one loves them.' Manseau told of a lay group he is associated with in 'Catholic' life in Canada, and the Western U.S. 'We have a store front church in Boston.' he said, 'Every Wednesday evening we have a Bible service, we read the Bible, pray, sing and preach.'

'It might be considered a low key pentecostal service. We have door to door visits to ask people to read the New Testament and to share with them our Christian life.' He explained this approach, 'espoused the programme of the Vatican Council.'

He said, 'The whole church is focusing on the Bible.'

Touching on authority of the Bible, a frequent reference in congress speeches and discussions, Shearin said a Vatican Council pronouncement, 'teaches that the Bible is the ultimate authority and Catholic life must be regulated by the Bible. There is strong support for the idea that all revelation is in the Bible, that tradition is simply the church meditating on the Bible."

Dr. Carl McIntire, President of the International Council of Christian Churches, who by the way was shut out as a press representative at the Berlin Congress, in his book 'Outside the Gate' points out that the Jesuits are adept at the sort of fellowship provided at the Berlin Congress. 'It is a function of the Jesuit ministry to participate.

'Cardinal Bea, in charge of christian unity for the Pope is a Jesuit, and he is perhaps the finest example of the implementation of the Jesuit principles in the twentieth century.

'Representing the Roman Catholic Church at Berlin were 'Father John B. Shearin, editor of the 'Catholic World' who likened Graham's meeting to the Vatican Council in that 'the spirit of Pope John hovered

over the council; Billy Graham was physically, palpably and inescapably present at the congress, speaking admirably and holding together forces that would unquestionably have exploded in all directions save for his presence.' 'Father' Shearin also said, 'The doctrinal unity at the Vatican Council found no parallel at the Berlin Congress.'

'The second Roman Catholic observer 'Father' William Manseau, assistant pastor of All Saints Catholic Church, Roxborough, Massachusetts, commented upon the 'respectful love' manifest in the conference.' Dr. McIntire points out that the only Catholics who should have been in attendance at a World Conference on scriptural evangelism are those Catholics who have been converted and can testify to how they have left the Roman Catholic Church with its superstition, idolatrous mass and worship of the virgin. We fully endorse these remarks of Dr. McIntire.

Of course no word of condemnation of Rome was permitted at the congress, but Carl Henry and Dr. Graham conived to insult the fundamentalists, and Henry called Dr. McIntire an evangelical gadfly, and also recommended that he should walk towards the iron curtain, the Berlin Wall, and then keep walking. This is a good example of ecumenical love; a love that hates the fundamentalists who honour the virgin born Saviour, and a love that brings into its bosom the servants of the Roman anti-Christ. Priest Manseau, one of the delegates to the congress, or observers to the congress from the church of Rome; said in an interview with the 'Toronto Daily Star' that his activities have the approval of the ecumenical commission of Boston's 'Catholic' archdiocese, and the blessing of Richard Cardinal Cushing. He further stated, 'Mr. Graham doesn't represent church spires and stained glass windows, but goes amongst the common people talking about the love of Jesus for them.' The 'Toronto Daily Star' November 19th 1966, continues, 'Father Manseau noted approvingly that a Catholic publication in England recently suggested that some day the Catholic church may canonize the Baptist evangelist, making him Saint Billy.'

GRAHAM IN ZAGREB, YUGOSLAVIA

In 'The Christian and Christianity Today' July 14th 1967, Dr. J. D. Douglas reports on Dr. Graham's visits to Milan and Zagreb. In Zagreb in Yugoslavia a meeting was held 'on a piece of land owned by the Roman Catholic Church, and overlooked by an army hospital administered by that church. Morning and afternoon services between them drew over 7,000 people.

'The weather cleared up by the afternoon and the sun was shining when Dr. Graham mounted the temporary rostrum with Dr. Branco Loverick who had shared the work of interpretation with Dr. Horeck. Back on the platform also were Orthodox, Roman Catholic and Lutheran Clergy, who thus missed none of Dr. Graham's three meetings in Zagreb.' The report goes on to close by stating that everyone linked hands to sing some verses of 'Blessed be the tie that binds.' 'This truly ecumenical occasion was seen not least in one group of five clergy, hands linked. It consisted of a Roman Catholic, a Lutheran, two Orthodox and a Presbyterian minister.' Of the Saturday evening service the paper reports, 'After the service the Roman Catholic Archbishop greeted him, that is Billy Graham, warmly, said how much he had appreciated Dr. Graham's coming, and wished God's continuing blessing on his ministry. Many others surged round to shake his hand and it was some time before he could make his way through the crowd outside to his cars.'

ROMAN CATHOLIC COLLEGE BELMONT ABBEY CONFERS HONORARY DEGREE ON DR. GRAHAM

'The Gastonian Gazette' Wednesday November 22nd 1967, a photostat copy of which appears in the section of this book 'Documents Reproduced for Evidence', stated that after receiving the Honorary Degree of Doctor of Humane Letters, D.H.L., from the Roman Catholic Abbey, Graham noted the significance of the occasion. 'A time when Catholics and Protestants could meet together and greet each other as brothers, whereas ten years ago they could not.' Graham also said that he knew of no greater honour a North Carolina preacher reared just a few miles from here (Charlotte) could have, than to be presented with this degree. 'I'm not sure that this could start me being called Father Graham,' he facetiously added. He concluded his message with these words, 'Finally, the way of salvation has not changed. I know how the ending of the book will be. The gospel that built this school, and the gospel that brings me here tonight is still the way to salvation.'

These statements by Dr. Graham reveal just how far he has travelled down the Romeward road. First of all he says that he knows of no greater honour than to receive a degree from a Roman Catholic institution. This is an awful confession, and if an honour of this sort is to Dr. Graham the highest point that he could aim for then his vision is most certainly marred by the darkness of Popery itself. A true minister

of the gospel would regard the greatest honour to be the honour of walking in God's will in such a manner as to receive not the plaudits and commendation of men, but the blessing and benediction of heaven.

Again Dr. Graham confesses that the gospel that built a Roman Catholic Abbey is the same gospel that he preaches and that it is still the way of salvation. What a confession! What a revelation! What a tragedy! The gospel of Jesus Christ as revealed in the New Testament has no common ground whatsoever with the false gospel of the Roman anti-Christ. The gospel that Rome teaches comes under the condemnation of the apostolic writer Paul when he says, 'Those that preach another gospel,' (and Rome's gospel is most certainly another gospel) have to receive the anathema, the eternal curse of God Himself.

DR. GRAHAM AND THE WORLD COUNCIL AND NATIONAL COUNCIL OF CHURCHES

Without a doubt the aim of both the National Council of Churches in America, and the World Council of Churches on the international level is the final unity of all churches with the Roman Catholic Church. One of the first presidents of the World Council of Churches, Lord Fisher of Lambeth, at that time the Archbishop of Canterbury and head of the Anglican Communion, said that 'if the Pope wanted to come in as chairman of a general council of churches, he personally would be glad to welcome him.' Both the leaders of the National Council of Churches in America and the World Council of Churches have made it clear that they want final union with the Roman Catholic Church. Dr. Roland Rasmussan, Pastor of the Faith Baptist Church in Canoga Park, California, in his message 'Reasons why I cannot support Billy Graham', delivered at Bob Jones University on February 15th 1966, reports, 'Billy Graham was asked in 1948 what he thought the World Council of Churches would do when they met that summer. He said, 'I believe they will elect the anti-Christ.' In 1961 he said in the World Council of Churches, New Delhi, 'This Assembly could be another Pentecost.' Times have changed, but God's work never changes.'

The Ecumenical Press Service July 14th, 1966, headed its story, 'Billy Graham tells D.I.C.A.R.W.S., which stands for the Division of Inter Church Aid, Refugee and World Service, that he sees new ecumenical spirit.' The story reported, 'London; Dr. Billy Graham, the American evangelist, said here that he sees a new spirit in the world which he believes can be attributed to the ecumenical movement. He spoke to the concluding session of the summer meeting of the World

Council of Churches Division of Inter Church Aid, Refugee and World Service (D.I.C.A.R.W.S.).

Dr. Graham had been conducting a month long evangelistic campaign in London, in which he had preached to congregations totalling one million people. The D.I.C.A.R.W.S. meeting coincided with the end of the campaign.

'There is a new spirit of working together in the World, and this is true of my own relationships with churches,' Dr. Graham said. He told the committee that he was a man with an evangelical message and an ecumenical heart.

Dr. Graham recalled that he had attended the W.C.C.'s Third Assembly at New Delhi, in 1961, and he hoped he would have the privilege of being at the Fourth Assembly at Uppsala, Sweden, in 1968.' As a matter of fact Dr. Graham was at the Fourth Assembly at Uppsala, Sweden, and was heard to remark in public to the Archbishop of Canterbury, Dr. Ramsey, 'God bless you, Sir.' For Dr. Graham to wish the Archbishop of Canterbury (the notable traitor who is doing his best to undermine the protestant foundations both of the British Throne and the National Church) God's blessing is of course a revelation of Graham's thinking, of Graham's theology and of Graham's ecclesiastical way. Certainly it is a way that seemeth right unto man, but the end thereof are the ways of death.

On December 4th 1966, the 'Miami Beach Daily Sun' carried a headline 'National Council of Churches asks Catholics in.' The story read, 'The National Council of Churches —in one of the most dramatic developments of the ecumenical movement — has invited the Roman Catholic Church to add its endorsement of essential belief in the Council's constitutional preamble.

'Roman Catholics in the past have sent observers to the conferences.

'If they accept the offer they will now be afforded a voice in the Council's policies; but the Roman Catholic Church would neither be a member or have a vote in Council affairs.

'Several members of the audience were fearful that the invitation would be embarrassing to ourselves, and to them.

Dr. R. H. Edwin Esby, board secretary, said the Roman Catholic Church did not want to ask for closer association but did want the Council to extend its offer.

'Bishop Wesley Lord, chairman of the committee offering the resolution, commented that, 'This is not something out of the blue.' He said that greater co-operation was 'in line with the spirit of the time in

which we live.'

'John Coventry Smith of New York summed up the development of closer ties by saying, 'I think that when someone courts another both know when they are ready to pop the question.'

That was reported on December 4th 1966. On December 6th 1966, Billy Graham at the National Council of Churches luncheon responded to the introduction by Mrs Norman Vincent Peale thus, 'Ladies and gentlemen — when I was invited to speak here I wasn't sure whether the programme committee had gotten the right Graham or not, because I was a little overwhelmed. I still am overwhelmed. And I'm sure that I owe, at least in part, this occasion to my long time friend, and a person whom I admire so much, Mrs Peale. I don't know anyone who has done more for the kingdom of God than Norman and Ruth Peale, or have meant any more in my life — the encouragement they have given me.

(Norman Vincent Peale is the well known author of 'Positive Thinking' and other books. His definition of faith is not faith in the atoning blood of Jesus or faith in the cross-work of the Lord Jesus Christ, or faith in Christ's bodily resurrection. The trouble with Dr. Peale is that he does not believe in saving faith in Jesus Christ. He speaks of faith and the how of getting it, and what it will do for a person, but the one thing needful, Christ of the cross and the empty tomb is found wanting. It becomes a case of any faith being valid which is successful in attaining the well adjusted life. The accent is most definitely on the ability of the person who is seeking to come into possession of faith. However, Christ's sacrifice is not the object of faith which results in forgiveness for the individual, as far as Dr. Peale is concerned. There is entirely too much trust in the power of positive thinking, and too little in the power of God unto salvation which is the gospel of Jesus Christ, the Divine Son of God and Saviour of the world, in the message of Norman Vincent Peale. Yet Graham tells us that he has done more for the kingdom of God than anyone else that he knows. Peale's message is not the gospel, but is a hotch-potch of psychology without Christ, and without hope, and leads to a delusion and not to God's salvation.)

Graham continues, 'But I am highly honoured to be here to address you. My denomination is not a member of the National Council of Churches, and I am reminded of a man that asked another one on the street, (he was trying to do some sort of witness) and he went up to this man and said, 'Are you a Christian?' He said, 'No, thank God, I am a Baptist!' My wife is a Presbyterian. Her denomination is in the National Council so perhaps I am here by marriage.' Later in his remarks Dr. Graham said, 'We need to remind ourselves of such scriptures

as Paul wrote to the Corinthians, 'Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.' Now some people have interpreted that verse to mean the National Council – that you're to come out and not touch the unclean thing. (Laughter) That's not the meaning there, the meaning is the paganism – the evils of the world. Indeed we're to go into the world, and mingle with the publicans and sinners but we're not to participate in the moral and social evils.' A press release from the National Council of Churches at Miami, dated December 5th, read, 'Evangelist Billy Graham helped draw a capacity crowd to a discussion on evangelism tonight, held in connection with the National Council of Churches General Assembly.'

'Dr. Graham reviewed for the study group what went on at a recent world conference of evangelical Christians in Berlin.

'He denied there had been efforts at the Berlin meeting to organise a council of fundamentalists in competition with the World Council of Churches.

'Dr. Graham admitted there are basic differences in the approach to evangelism by different segments of Christianity, but observed:

"I find to the extreme right and the extreme left the same spirit – an exclusiveness, a hard dogmatism. And I sincerely believe there is room for something in between.'

'He declared the church must be concerned, both with winning people to Christ and with social action. 'People,' he said, 'must be converted from the world to Christ, and also from Christ back to the world.' 'There is a great section of the church that feels these two conversions go hand in hand and I am one of them,' he affirmed.

It is quite evident that Dr. Graham is now a part of the ecumenical dialogue, and recognised by both the World Council and the National Council as an ecumenical evangelist. He has completed his journey to the ecumenical downgrade. Dr. M.H. Reynolds Jr., the superintendent of the Fundamental Evangelistic Association commented, 'Dr. Billy Graham gave the apostate National Council of Churches a tremendous boost in Miami, and the clear distinctions between truth and error were obliterated by his presence there – by his praise for apostates – by his twisting of scriptures – by his ridiculing of the fundamentalist position, and by his attempts to build a bridge of understanding between the poles of evangelism. Dr. Graham is leading some evangelicals into a closer co-operation and fellowship with the National World Councils of Churches, (whose leaders are false prophets) and this is contrary to the repeated commands of scripture. Dr. Graham is disobeying the Word of God. (Ephesians 5:11; II Corinthians 6:14-18; II Thessalonians 3:6 and 14.) The issue is not Billy Graham as a person. The issue is whether or not believers will obey the Word of God or follow men. You must choose, but it is our obligation as a watchman to sound a warning. (Acts 20:17-31; Exekiel 33:1-11)'

GRAHAM'S LATEST PRONOUNCEMENT

'The Christian and Christianity Today' of the 5th July, 1968, gave prominence to Dr. Graham's recent pronouncement concerning Roman Catholics and Protestants. We quote, 'Dr. Billy Graham, acknowledging the support Roman Catholics have given to his crusades, declared in San Antonio that Catholics and Protestants are not prepared for 'organic union.' At a press conference during his crusade in this Texas City Dr. Graham discussed a wide range of subjects. He was introduced to news men by the Rev. Butner Fanning, Pastor of Trinity Baptist Church. 'There is a new climate of understanding and dialogue between Protestants and Catholics.' Dr. Graham declared. 'I am much closer to Catholic theology, than I am to the extreme liberal theology of some Protestants. But from opinions that I hear expressed during my travels I'd say that Catholics are not ready for organic union, and neither are we. When I say we, I mean Protestants.' During the press conference Dr. Graham expressed his views on church union in the new era of ecumenism. 'I don't think we have to all unite and be one big church to do the work of God,' he said, 'but there are areas where we can co-operate.'

The evangelist said the Catholic Church had given 'tremendous co-operation' in areas where he had held crusades, and added, 'A great part of our support today comes from Catholics. We never hold a crusade without priests and nuns being much in evidence in the audience.'

It is quite evident from this latest pronouncement that Dr. Graham is convinced that evangelism is one of the areas in which he can co-operate with the Roman Catholic Church. He eulogises the Church of Rome and says that Roman Catholics have given him tremendous co-operation in the areas where he has held his crusades, and further he has added that a great part of his support today comes from 'Catholics'.

GRAHAM'S SILENCE

Dr. Noel Smith, the editor of 'The Baptist Bible Tribune', commenting on Dr. Graham's statement at the Roman Catholic College of

Belmont Abbey, Belmont, North Carolina, that things have changed in the last ten years between Protestants and Catholics, says; 'There was a time when Protestants protested — protested against every basic and decisive doctrine of the Roman Catholic Church. But today the only people the protestants protest against are the people who seriously and intelligently believe what a protestant is supposed to believe. Reformation Day long ago became an offence to most Protestants. Nowadays, Reformation Day is a day for Protestant orators — if you can call the artificial jargon oratory — to tell the audience how much like the Roman Catholics the Protestants are. If Mr. Graham had ever one time in his public life denounced Roman Catholic persecution of Baptists and Protestants would he have received the Roman Catholic hood? (The hood of the Roman Catholic Doctorate which he received.) If Mr. Graham had ever one time in his public life declared that the difference between Roman Catholic Baptism and salvation by personal faith in the Atoning Blood of Christ, was the difference between Hell and Heaven, would he have received a Roman Catholic hood? If Mr. Graham had ever one time in his public life declared that the Inspired Word of God was the sole rule of faith and practice, and that the proposition that tradition was of equal authority in matters of faith and practice was a doctrine of demons, would he have received a Roman Catholic hood? Now before you write us and tell us what ignoramuses and bigots we are, how jealous we are, what pharisaical sectarians we are, you get the book of Acts and read it straight through, and then you compare the evangelism of the book of Acts with the evangelism of Billy Graham. There is a difference between principle and expediency.'

GRAHAM NOT A PROTESTANT

E.J. Grant writes, 'Mr. Graham is not a protestant by any stretch of the imagination. His betrayal of true protestantism into the hands of such enemies of God as the National Council of Churches, and the old mother of harlots herself, absolutely forbids that he be called a protestant. He has never had a word of protest against this chief enemy of the true saints of God, but has sent some of his converts into Roman Catholic Churches; also he has spoken in their colleges and he has the commendation of their bishops and of Cardinal Cushing, Boston, Massachusetts. I In a crusade meeting in Montevideo he had a Roman Catholic bishop 'bless' each convert that came forward! Space forbids or we could tell of many incidents that displayed his double minded wickedness in ways altogether contrary to God's way of truth and holiness. 'A double minded man is unstable in all his ways.' Never form an opinion of Romanism by what she is in the U.S.A. Know her history for one thousand years back, and what she is in Mexico, South America and any nation where she holds sway; and more important know what God has to say of this evil system of lying doctrine, and its final end as the mother of harlots in Revelation chapter 18. Go to any of these Roman Catholic countries and see how Roman Catholicism has dulled the minds, heart and conscience of countless millions of souls with ignorance, superstition and poverty.'

As the final climax to this question we will quote the following from a booklet by Dr. C. S. DeVold 'The 1914 cause of World War I': 'Romanism is not christianity in any sense, but a gross travesty on religion. It is a poisonous plant, germinated in the hot house of hell, which grows and thrives in wars and corruption. Therefore is it any wonder that humanity groped in the dark for a thousand years? Popery had destroyed all sacred writings and put out the lights of secular education. Yes, Rome still is, and ever has been, the Jezebel of Revelation; the seducer and murderer of the true saints of God. With millions of martyrs waiting the day of God's judgement that will be meted out to this corrupted system of thinly disguised idolatry and superstition.

With Mexico and most of South America kept in darkness and poverty indescribable; and true protestant missionaries hated, persecuted and even murdered by the priests of this evil system, when they in love and pity for these benighted people seek to bring the true gospel of our adorable Lord and Saviour to them. And still this counterfeit evangelist will hobnob and cater to this evil system; and worse still lead millions of christians worldwide on in his evil way by example. That any true christian will defend such wickedness is utterly incomprehensible to us. The only clue to this will be found in Lot, the father of Moabites and the Amorites, both by his own daughters — and yet we learn from inspiration that Lot has a righteous soul!'

BILLY'S BACKSLIDING

The Rev. Jack Glass, the leader of the Sovereign Grace Evangelical Baptists of Scotland has issued the following prayer for Billy Graham: 'Lord, forgive Dr. Graham for causing division among those who love the Lord Jesus. Forgive him for breaking down the walls of separation from apostasy (II Corinthians 6; Ephesians 5:11; II John 1:10) and thus helping the World Council of Christless Churches. Forgive him for being friendly with modernists who blaspheme the Name of Jesus (II

Chronicles 19:2). Forgive him for sending his converts back to the papal anti-Christ. Forgive him for turning the sheep for whom Christ died over to modernistic ministers, who as wolves will tear them asunder. Heal his backsliding. For Jesus' sake, Amen.'

PART TWO

Pitching his Tent towards Rome

In part one we noted how Dr. Graham eulogizes and fellowships with the Roman anti-Christ. Now in part two we want to trace the sad downgrade which brought him to his present place in the camp of the enemies of the Lord.

Dr. GRAHAM'S FUNDAMENTALIST UPBRINGING

Dr. Graham was not brought up in the modernist environment. His was a rigid fundamentalist background.

A BRIEF HISTORICAL SKETCH

We take this sketch from the booklet 'Billy Graham, A Critique', by the Rev. Robert Dunzweiler, professor of systematic theology, Faith Theological Seminary.

BILLY'S EARLY YEARS

'One year after Billy Sunday had 98,264 decisions for Christ in ten weeks in New York City, one year after his pinnacle of success, William Franklin Graham junior was born in Charlotte, North Carolina, on November, 7th 1918. The Graham family belonged to the Associate Reformed Presbyterian Church, and Billy had memorized the Shorter Catechism by the time he was twelve. He was outwardly religious, but was more interested in baseball, cars, and other things that interest most young people.

'At sixteen under Mordecai Ham, Graham and his friend Wilson were converted in Charlotte, in the fall of 1934. The following summer they both became salesmen for the Fuller Brush Company, and Graham sold more brushes during the three months summer vacation than any other salesman in North Carolina. After graduation from high school Billy played semi-professional baseball for $10 a game for a brief period. His parents wanted him in the ministry. His mother prayed daily to this end.

FROM BOB JONES TO WHEATON

'Billy was finally persuaded to enter Bob Jones College in Cleveland Tennesee, now Bob Jones University in Greenville, South Carolina. He remained only 4 months. He was still set upon becoming a baseball player, and could not seem to get down to work. His parents then sent him to Temple Terrace Independent Bible School in Temple, Florida (now Trinity College) where he turned from baseball to the ministry of preaching as a life work. The Dean of the Bible School helped him a great deal in that respect. While Billy was holding a re-

vival in a small Baptist Church near the school, it was discovered that he had never been immersed, so he and his 81 converts went down to the river together to be baptized. Shortly afterwards he was ordained a Baptist Minister, and graduated from the Bible Institute in June 1940. During the summer of 1940 he held revivals in York, Pennsylvania, and Takoa, Georgia. Then in the fall he entered Wheaton College as a sophomore majoring in anthropology.

POST-GRADUATE DAYS

'Two months after he graduated from Wheaton, Billy married Ruth McQue Bell, daughter of Dr. L. Nelson Bell, a returned Presbyterian medical missionary. Seeking the most advantageous opportunity of service for the Lord, Billy decided to apply for service in the military chaplaincy. In order to get pastoral training, which was one of the requirements for the chaplaincy Billy accepted a call to pastor a church of about 90 members in Western Springs, Illinois. Here he began a radio broadcast called, 'Songs in the Night'. The programme featured George Beverly Shea, the King's Carollers and Billy Graham.

YOUTH FOR CHRIST EXPERIENCE

'In January 1945 Torrey Johnston asked Billy to come with Youth for Christ, which was to be formally organised for the first time at Wyolla Lake in the summer of 1945. This connection gave Graham the experience, the contacts, the reputation necessary for his latter rise to prominence. He became Youth for Christ's first full time travelling representative. In 1945 Billy spoke to rallies in almost every State of the Union, counted 7,000 decisions and met Cliff Barrows, who joined him together with George Beverly Shea to form the nucleus of their team. In 1946 Billy travelled all over Europe organising Youth for Christ rallies. In 1947 Dr. W.B. Riley asked Graham to be his successor as the President of North Western Schools. Billy accepted, but put the schools' running into the hands of T.W. Wilson and Jerry Bevan, while continuing his evangelism. In 1947 Graham became first Vice-President of Youth for Christ International. However since the organisation was by this time rapidly developing, his services became less and less needed for the setting up of the Youth for Christ rallies in various places, and he found more and more time for independent evangelistic meetings. Between 1947 and 1949 Graham held two or three week revivals in Grand Rapids, Michigan; Charlotte, North Carolina; Des Moines, Iowa; Augusta, Georgia; Modesto, California; Miami, Florida; Baltimore, Maryland and Altoona, Pennsylvania. Then suddenly, in the fall of 1949,

Billy Graham became front page news.

THE LOS ANGELES CRUSADE

'The Christ for Greater Los Angeles Committee invited Graham to conduct a three week revival in Los Angeles. This committee was composed of fundamentalist pastors, the local Youth for Christ unit, the Christian Business Men's Group, and the Christian Veterans Group. The Stars Christian Fellowship, a group which was composed of some Hollywood personalities, also lent its support. Stewart Hamlin plugged the meeting also in his radio broadcast. For three weeks Graham preached on sin and judgement, and the need for revival. By the end of the third week attendance had reached 100,000, with 1,500 conversions reported. The committee extended the meetings for a fourth week. In that week two significant events took place which changed the course of the meetings, and the course of the great evangelistic efforts. The first was a telegram sent by William Randolph Hearst, the head of the Hearst chain of newspapers, to all the editors of the nation-wide chain. The telegram said simply, 'Puff Graham.' Puff Graham, or give him wide coverage in newspaper terms. The second event was Stewart Hamlin's announcement over his radio broadcast that he had been converted by Graham, and that he was going to sell his string of race-horses. Then in the fifth week Lewis Sam Rainey, a former Olympian Track Star and World War II hero was converted in the meetings.

'During the sixth week the associated press picked up the story and spread it over the nation. 'Time' magazine wrote it up comparing Billy Graham with Billy Sunday. Next, Jim Wallace, wire tapper, perjurer, associate in crime with gambler, Micky Cohen, was converted, and gave his testimony from the platform. Later he confessed his perjury to the Los Angeles police, and of course that again was carried all over the nation. Graham then tried to see and convert Micky Cohen himself which brought further headlines. The crusade was extended a seventh and then an eighth week. United Press and International News Service gave it nation-wide coverage. 'Life' magazine, 'News Week' and 'Quick' ran feature stories. By the end of the crusade 350,000 had attended, 2,703 had made decisions for Christ, and Graham was a celebrity. He became known all over the nation in that short period of eight weeks. The rest of the story is well known.

FROM BOSTON TO PORTLAND

'From Los Angeles Graham went to Park Street Church in Boston Garden at the invitation of Dr. Harold Ockenga, and then to Columbia,

South Carolina, where Kerby Higby, star pitcher for the New York Giants, was converted, where Governor Strong Forman, Senator Olan Johnston and Supreme Court Justice Jimmy Brimm sat on the platform, and where Willis Haymaker joined the team as Crusade Director. After a tour of New England, Graham went to Portland, Oregon in July 1950, where he transformed his revival company into a nation-wide enterprise. If the Los Angeles meeting was the most important, certainly Portland, Oregon was the second most important crusade that the Graham ministry had known in its beginning stages. There were three very important things that Graham did in Portland. He began a nation-wide broadcast called 'The Hour of Decision', he formed the Billy Graham Evangelistic Association, and he entered the motion picture business by filming the Portland Crusade.

SUCCEEDING CRUSADES

'From there Billy went across the United States, and then across the world, having great campaigns in London, and in Glasgow, and then again in London.'

Dr. GRAHAM A FUNDAMENTALIST AT THE BEGINNING

Undoubtedly, Dr. Graham was a fundamentalist at the beginning of his ministry. He had received his training in what, at that time, could have been called leading fundamentalist schools. Never did he make any suggestion that he had any leanings towards the modernistic school, or towards the high church schools which had definite bias towards the Roman Catholic Church. He neither leaned towards modernism, condoned modernism or fellowshipped with modernists. This perhaps can be best seen in his relationship with Bob Jones University, and with Dr. Bob Jones Senior, the founder of the University, and Dr. Bob Jones Junior, its President.

BILLY GRAHAM AND BOB JONES UNIVERSITY

The following are extracts from Billy Graham's letters to Dr. Bob Jones Senior, and Dr. Bob Jones Junior.

March 14, 1944, to Dr. Jones Junior

'The Lord is certainly blessing the testimony of Bob Jones College. You may rest assured that in any way I can help or boost the College I shall do so. I am absolutely sold on what it is doing and what it stands for.'

July 9, 1946, to Dr. Jones Senior

'I also remember Bob Jones College and you can rest assured that I boost it at every turn. I am sure that there is much interest created in many places because of the recommendations that I have given to Bob Jones. I recommend it above every other college and institution in the land; I want to say to you personally, that I love you as few men and you have meant a great deal in my life. I shall never forget the few days that I spent in Bob Jones College which was at the very beginning and helped mould my ministry, for which we are seeing some fruit today.'

January 16, 1947, to Dr. Jones Junior

'You may be sure of our constant prayers and interest in all that happens at Bob Jones. I want you to be personally assured of my love and loyalty to you, Dr. Bob Senior, and all that Bob Jones College stands for. I count it a sincere privilege to have had some early training there.'

November 10, 1948, to Dr. Jones Senior

'As that is the opening week of school and there are so many announcements of adjustments to be made I am going to ask that our own men handle chapel in the first three days, and if you would kindly give us Thursday and Friday mornings in chapel, which would be Thursday 23rd and Friday 24th. This all means a tremendous readjustment of our programme at that particular time. However we are absolutely thrilled with the possibility of having our students hear you. I hope you bring some of your messages on loyalty etc.'

January 4, 1949, to Dr. Jones Junior

'I had to leave Christmas Day for Urbana, Illinois, where I spoke at the Intervarsity Foreign Missions Conference. It was the first time I have been with the Intervarsity Fellows. They certainly have a "snooty" outlook on life. Why they ever invited me to speak I don't know, but I am sure that some of the things I said will make it a certainty that they will never invite me back.'

February 19, 1949, to Dr. Jones Junior

'Please believe me, we love you and your dad with all our hearts. We are trying to do here in the great North West what Bob Jones University has done 1,200 miles away. We borrowed a couple of your rules the other day, griping is not tolerated at North Western. Hope you don't mind.'

December 29, 1949, to Dr. Jones Senior

'Just a note to say that I deeply appreciate your counsel, advice and

help in the past few days. Your counsel means more to me than any other individual in the nation. Your long years of experience not only as an evangelist, but as an educator of Christian young people, makes you as it were the model towards which we are patterning our lives.'

October 23, 1950 to Dr. Jones Senior

'Please believe me also I need your advice and counsel and covet your long years of experience to guide me across the many pitfalls. The Devil is attacking on every side. Modernists are beginning to write letters against me. Articles are beginning to appear in certain papers attacking the things for which I stand. This is all to be expected. I need your friendship, confidence, love, prayers, counsel and advice more than you know. Anytime you have a word for me I would appreciate you dropping me a line. All of us young evangelists look up to you as a father. Please give my love to Dr. Bob Junior, there is no man in the world that I love better than I do him. You may rest assured that if the Lord should take you home first I shall stand by Bob with everything I have.'

December 27, 1951. Copy of letter Billy Graham wrote Dr. Chester Tulga. Copy sent to Dr. Jones Senior.

'Mr. Tulga, this is an hour when our nation is standing at the crossroads. If you are going to hurl stones hurl them at the world, flesh and Devil. Hurl them at the modernists, but please let's not hurl stones at each other. I beg of you that we love each other. None of us will ever agree on everything, but we do agree on the fundamentals. My separation and my theology have not veered one iota from that of W.B. Riley.'
(Tulga had criticised Bob Jones University's presentation of Shakespeare, and also Billy Graham's Hollywood Campaign.)

June 3, 1952, to Dr. Jones Senior

'My entire desire is to remain in the centre of the will of God, and to go from day to day as He directs and leads. The modernists do not support us anywhere. We have never been sponsored by the Council of Churches in any cities except Greensboro and Shreveport. We have never had a man on our committee that denied the Virgin Birth, the vicarious atonement, or the bodily resurrection.'

[16]

These extracts from Dr. Graham's letters to Dr. Bob Jones Senior, and to Dr. Bob Jones Junior, reveal that Dr. Graham in the early days confessed himself to be a fundamentalist, and a separatist in the line of the great fundamentalist movement in the U.S.A.

HOUR OF DECISION INTERVIEW WITH DR. BOB JONES JUNIOR

In December 1951 Billy Graham interviewed Dr. Bob Jones Junior on his Hour of Decision Broadcast:

Billy Graham: 'Ladies and Gentlemen, from time to time we have the privilege of bringing on the Hour of Decision outstanding personalities. We have had a Governor and a Mayor, and other outstanding personalities; and tonight we have one of the leading Christian educators in the entire world, Dr. Bob Jones Junior, President of Bob Jones University. Bob Jones University is a school which I went to fifteen years ago, and it was there that I first learned about evangelism. It was there that I first received my passion for the souls of men, and began to realize the desperate need of a world outside of Christ. Also I think you have already heard on the programme Cliff Barrows is a graduate of Bob Jones University. Here on this beautiful campus, one of the loveliest campuses in the entire world with gorgeous buildings, where 3,000 young people are trained, many for Christian service. Dr. Bob we are delighted to have you with us tonight on the Hour of Decision. As I look over this campus, I understand that it only took 14 months to build these buildings; and it's a brand new campus for Bob Jones University. Tell us a little about it will you? We are delighted to have you.

Dr. Bob Jones: 'That's right, Billy. We began here 5 years ago. I mean, this is our fifth year on the new campus. Eighteen buildings built in 14 months at a time when you couldn't get materials or anything else. There are many miracles back of this campus. I'll tell you about them sometime.

Billy Graham: 'Well thank you, and we certainly would like to hear about them, because they certainly must be miracles if they can be built in 14 months. Ladies and Gentlemen, I read in the "Christian Herald" magazine, and other magazines that you have read, that Bob Jones University is the most unusual university in the entire world. Dr. Bob, what makes it so unusual?

Dr. Bob Jones: 'Well Billy, Bob Jones University has been called the world's most unusual university for a number of reasons. We have here a strange combination of high academic standards, culture with good old fashioned discipline, and a strong emphasis upon the fine arts and evangelism. It's a combination that's very rare these days. We give music, speech and art without additional cost, because we want to train young people to serve the Lord with talents along that line, and we send out all our students as soul winners. We say whether they are going out in full-time ministry, or to be doctors, or lawyers, or school teachers, as Christians their first emphasis is to win people to Jesus Christ, and for that reason, as well as because of our very progressive approach to modern educational methods, we have been called the world's most unusual university.

Billy Graham: 'And certainly it is. I think anybody coming to this beautiful campus would agree. The second question I would like to ask Dr. Bob – I understand that you have more young people studying for the ministry than any school in the world, more than any seminary, more than any university or college, and certainly that's unusual in itself. Why do young people come from all over the world to study for the ministry here at Bob Jones University?

Dr. Bob Jones: 'Well Billy, 1,200 young men who are studying for the ministry here represent about 150 denominations, and all sections of our great United States, as well as all parts of the world. They come here because they want the practical emphasis which we give along with a fine theological training. We give them a good deal of Bible. These boys in the weekends and during the summer have to get out and do extension work. They have to preach at least one sermon, and it has to be a new sermon every week.

Billy Graham: 'That's difficult.

Dr. Bob Jones: 'It's awfully hard on a young preacher.

Billy Graham: 'Old ones too.

Dr. Bob Jones: 'They have to interview men about their souls, visit in homes, and all of that serves as a sort of apprentice-

ship in the profession of the ministry, and we send them out with a little special twist. My father, who founded the University, is Chairman of the Board, and an evangelist for all those years, puts it this way, 'We teach them how to load the Gospel gun and to shoot it.' They say that the business of the preacher is to win souls to Jesus Christ, and everything else is secondary to that. And so the training sends them out to be soul winners and good witnesses, and they want that training.

Billy Graham: 'One of the most unusual things, and one of the thrilling things is just what Dr. Bob has said. I have noticed that every time you meet a student from Bob Jones University, not only does he know the Word of God, and know theology and all the academics, but also he knows how to tell it. He can stand up before an audience and tell it. Something else unusual here, and that is that it's become a great Christian film centre. Dr. Bob tell us about this most unusual film centre that you have at Bob Jones University. Certainly there is nothing else like it in the world.

Dr. Bob Jones: 'Well Billy, we feel that these days we have got to use every means possible to get out the Gospel. So a little over 1 yr. ago we instituted Unusual Films to produce films high in quality technically, to preach the Gospel. That reminds me, you know a programme like this, is a wonderful opportunity for some folks to hear about the Lord, who would never hear otherwise. It seems to me that television is going to afford us in the next few years, if the Lord tarries, one of the greatest means of getting the Gospel out. I would like to congratulate you because you have had the foresight and the vision to undertake this special ministry. I hope God's people will support it and realize what an opportunity it is. I want to congratulate you.

Billy Graham: 'Well thank you, Dr. Bob Jones. It's a delight to have you on the Hour of Decision, and we hope that you will come back real soon. God bless you. It's wonderful in these days of secular and materialistic education to see a great university that stands for the Gospel of

Jesus Christ, not only old fashioned Americanism that we so desperately need today, but is injecting into our society young men and women that take their stand unashamedly for the Gospel of Jesus Christ. It is wonderful to have had you.'

This interview puts beyond doubt Dr. Graham's original fundamentalist convictions.

DR. W.B. RILEY'S SUCCESSOR AT NORTH WESTERN SCHOOLS

Dr. W.B. Riley was a great Baptist Fundamentalist leader. He was associated with Dr. T.T. Shields of Canada, and Dr. J. Frank Norris of Fort Worth, Texas, in fighting the apostasy among Baptists on the North American Continent. He was the founder of the North Western Schools, and has been described by Dr. Bob Jones Senior as "an old time fighting orthodox preacher." Dr. Riley personally selected Dr. Graham to follow him as President of North Western Schools, and there is no doubt about it whatsoever that, at that time, Dr. Graham was a plain and outspoken fundamentalist. At the time of his appointment as President of North Western Schools, Dr. Bob Jones Senior and Dr. Bob Jones Junior recommended to Dr. Bob Jones University Board, that the Board confer upon Billy Graham an Honorary Doctors Degree. The recommendation was accepted, although Billy Graham was a very young man, and the degree was conferred upon him. This shows what the fundamentalist leaders themselves thought of Billy Graham and his future. The 'Pilot' the magazine of the North Western Schools in April 1951 on page 222 carried a box advertisement over the signature of the President of the Schools, Dr. Billy Graham. The advertisement read, 'A special word: We sincerely regret that the ad. on the back cover of the March issue of the 'Pilot' carried an advertisement of a book by Dr. Harry Emerson Fostick. This completely slipped the attention of the advertisement department. The 'Pilot' represents the orthodox, conservative, fundamental logical position. We do not condone or have fellowship with any form of modernism. Dr. Fostick's position is well known as that of an extreme modernist. We do not commend his writings to our reading public.' Mark the signature below this was that of Billy Graham.

The announcement proves conclusively that Dr. Graham by practice, public confession, and by the folks which he fellowshipped with, was an outspoken fundamentalist leader at this particular time in his ministry.

LETTER TO DR. JOHN R. RICE

The following is an extract from a letter which Dr. Graham wrote to Dr. John R. Rice, the evangelist editor of the 'Sword of the Lord', a weekly evangelistic newspaper. The letter is dated May 10th 1952. Dr. Graham wrote:

'Contrary to any rumours that are constantly floating about, we have never had a modernist on our Executive Committee, and we have never been sponsored by the council of churches in any city, except Shreveport and Greensboro, both small towns where the majority of the ministers are evangelicals. I do not think you will find any man who has sat under my ministry in any of these campaigns who would testify that I ever pulled a punch. I deeply appreciate your friendship and fellowship in the promotion of the cause of our blessed Lord Jesus Christ.'

THE LOS ANGELES CAMPAIGN

In the Los Angeles campaign, the campaign which brought Dr. Graham into prominence across the United States, and launched him as an international evangelist across the world, he stuck rigidly to his fundamentalist principles. Dr. Bob Schuler, the minister of Trinity Methodist Church, Los Angeles, and editor of the 'Methodist Challenge' is quoted in a brochure published by Dr. G. Archer Winnegar, minister of the Foothill Boulevard Baptist Church in Oakland, California, as follows:

'Dr. Bob Schuler indicates that the Los Angeles Campaign, where God's hand of approval was laid on Graham was sponsored exclusively by the fundamentalists. The 'Methodist Challenge', October 1957, page 3, edited by Dr. Schuler, in a feature editorial, 'Jones's Rice Grain Issue – states in part. None of the great evangelists had ever before accepted the sponsorship of the modernists. Billy himself had not only refused to hold a campaign under their sponsorship, but had openly declared that he never would. In his Los Angeles Campaign, I personally saw and heard him turn down, politely decline the approval and the co-operation of the church federation which represented the federal council, now the national council.'

NO CO-OPERATION WITH ROME

In published correspondence between Jerry Beaven and Dr. R. T. Ketcham (available at 431 S. Dearborn St., Chicago 5, Ill.) we have the following from Dr. Beaven's pen in a letter of April 20, 1951,

' Further, that you should give any credence to the idea that Mr. Graham would ever turn over any decision cards to the Roman Catholic Church seems inconceivable. Even if such an action should take place, can you imagine the reaction of the Roman Catholic Clergy? I cannot believe that you gave that rumour (for such it must have been) much thought? ' In a letter to Dr. Ketcham on Nov. 6, 1950, Mr. Beaven said, 'Certainly Dr. Graham does not encourage converts to go to either Catholic or modernistic churches.'

NO LINK WITH MODERNISTS

In a letter to Dr. Ketcham of April 20, 1951, Mr. Beaven said, 'I recall that you suggested that Mr. Graham insisted – or demanded – that modernists be represented on the committees which sponsor the campaigns in which he is engaged. May I say that I have known intimately the members of the committees in all of these campaigns during the past eighteen months. I do not know of one member who might be termed 'liberal' in any sense of the word.'

WORLD COUNCIL IN LEAGUE WITH ANTI-CHRIST

In a significant statement in 1948 at a luncheon in Milwaukee where he was a speaker at the fundamentalist 'Conservative Baptist Association' annual convention, Dr. Graham was asked by some CBA leaders: 'What do you expect the World Council of Churches to do this August when you visit Copenhagen?' His answer: 'I believe they are going to nominate the Anti-Christ.'

LETTER TO DR. BOB JONES SR.

In a letter sent to Dr. Bob Jones Sr., dated June 3rd, 1952, Billy said,

> 'My entire desire is to remain in the centre of the will of God, and to go day by day, as He directs and leads. The modernists do not support us anywhere. We have never been sponsored by the Council of Churches in any cities, except Greensboro and Shreveport. We have never had a man on our committee that denied the virgin birth, the vicarious atonement, or the bodily resurrection.'

This was officially Dr. Graham's position.

NEW YORK

A tragic change however was slowly but surely coming.

An executive committee was formed in New York to sponsor a crusade in that city. A number of so-called modernists were elected to the committee including Dr. John Sutherland Bonnell.

The presence of these modernists disturbed Evangelist Jack Wyrtzen and other prominent New York fundamentalist leaders. They drew up a petition and requested that all the co-operating ministers and the executive sign a doctrinal statement.

> The statement read:– 'We recommend to the committee of 100 that we associate ourselves with the evangelist (Dr. Graham) in presenting to the public the basic doctrinal faith upon which the Crusade will speak to the hearts and minds of our city – that this include the Bible as inspired of God and the only infallible rule of our faith and practice, the deity and virgin birth of our Lord Jesus Christ, the vicarious and substitutionary atonement wrought by Him on the Cross, His bodily resurrection from the dead and the salvation which is ours by faith in Him alone.'

Dr. Bonnell said he could not conscientiously sing, and he and 26 others resigned. Dr. Graham then said that the committee no longer represented the churches of New York City and that he would not come except certain conditions were fulfilled. One of these was 'the programme of an ecumenical spirit.' The matter of a crusade in New York at that particular time was then dropped.

In 1954 however Dr. Graham received two invitations to hold a New York Crusade. One invitation came from a group of well known evangelical leaders under Evangelist Jack Wyrtzen and the other from the Protestant Council of New York City.

Dr. Graham accepted the invitation from the Protestant Council.

That was the decision which has led the great evangelist away from the old paths and into the fellowship of Christ-blaspheming apostates and the emissaries of the Papal-Anti-Christ.

Dr. Bennet the eminent lawyer commented:

> 'His main committee in New York consisted of 140 men and women, only about 20 of whom are known as fundamentalists; all the rest are reputed to be modernists, liberals, infidels, or something other than fundamental. His executive committee consists of 15 men, of whom perhaps 5 may hold to the fundamentals of the Faith, and the others are reputed not to be fundamental.'

Billy Graham in the 'Herald of His Coming' December 1956, called the modernists, liberals and infidels 'Godly men seeking to reach New York's vast population with a testimony of the risen Christ.'

The evangelist had commenced his downgrade – a downgrade which would eventually lead him to stop emphasising salvation through the blood of Christ. (See Documents reproduced for evidence.)

HARRINGAY, LONDON

The evidence of this crusade is given in its official record,

'Harringay Story' by Frank Colquhoun. It is quite clear from this record that Dr. Graham would have been happy to have had the crusade sponsored by the British Council of Churches which includes Anglo-Catholics, modern apostates and unitarians in its membership. The Council however did not respond to Dr. Graham's willingness. The policy however of the evangelist was clear. Mr. Colquhoun states explicitly that the policy was to gain the support of all churches. 'The key to the Greater London crusade was the co-operation of the churches and their ministers. Without their support it would have been practically impossible to carry through a campaign of this size and character, and even if the task had been attempted there would have been no means of conserving and consolidating the results.' 'Every endeavour was made,' repeats Mr. Colquhoun, 'to gain the interest and confidence of the clergy and ministers, both of the Church of England and of the Free Churches.' Mr. Colquhoun is not hesitant about this policy; indeed, he believes that it is one of the secrets of the success of the Graham Crusades. 'Unquestionably one of the secrets of the success attending Billy Graham's crusades in the United States is the way in which he has worked hand in hand with the churches. He has made it his policy to sponsor a church-centred evangelism.'

In a leaflet entitled 'Co-operative Evangelism at Harringay', Mr. Michael Boland makes the following points:—

The Real Motive for Co-operation

We do not have to look far. Dr. Ramsey has already been quoted as commending Billy Graham because, 'he claims to preach the first steps of Christianity and to say 'now, for the rest, go on to one of the churches'.' This note, in fact, recurs repeatedly in the statements of non-evangelical sponsors of the crusades. They are unanimous in applauding Billy Graham for sending 'inquirers' and 'converts' back into the churches. It is clear that if they felt any need for Billy Graham it was not to redress the balance in their theology, as Dr. Ferm suggests, but to fill their churches. A few examples will illustrate this.

Bishop of London

The then Bishop of London, Dr. J. W. C. Wand said 'Dr. Graham served us all well by carefully handing on the names and addresses of enquirers to the ministers and parochial clergy of all denominations.' That this represented the view of the Anglican hierarchy is borne out by Dr. Fisher's article in Canterbury Diocesan Notes already quoted. The Archbishop, as we have seen, expressed reservations about Billy Graham's theology. But one aspect of the policy of the Graham crusades warmly commended itself to Dr. Fisher. 'One striking feature

was the elaborate steps that were taken to pass on all enquirers to the particular Christian body to which each had been in the past or now desired to be attached. Dr. Graham scrupulously wished to attach no one to himself, but to send each one back with new conviction to his or her own church, since only in the fellowship of a church can the Christian life be well nourished and fulfilled.'

Dr. Weatherhead

Our final witness is the well-known former minister of the City Temple, London, the preacher-psychiatrist Dr. Leslie Weatherhead. Dr. Weatherhead enjoys a world-wide reputation but his distaste for evangelical (and biblical) theology is plain – for example, in his latest book, 'The Christian Agnostic'. (See review in next section) It may seem surprising, then, to discover that he too spoke in support of the Crusade.

But for Dr. Weatherhead the theological differences between himself and the evangelist were secondary. 'What does fundamentalist theology matter,' he explained, 'compared with gathering in the people we have all missed, and getting them to the point of decision?' Then significantly he added, 'Theology comes much later.'

Dr. Weatherhead gave further expression to his views on Dr. Graham and the Harringay Crusade in a sermon preached at Marylebone Presbyterian Church, and reprinted in City Temple Tidings. 'I do not personally agree with some of Billy Graham's theology,' he admitted, 'but accepting as I do the fact of the piety and loyalty to Christ of the most extreme Roman Catholic, I certainly accept the value of Billy Graham's witness and I note two things about him. He does not thrust his theological views on another person and secondly, though in all denominations ministers have published criticisms of him, he has never once, to my knowledge, lifted his voice or pen to tell us that in his nostrils our theology stinks. He wisely realizes that men are changed by news, not views. He offered them the good news of Christ, and I should have thought that any minister who frequently preaches to small congregations might rejoice that Billy Graham is helping to fill our churches for us. We can teach people theology when we have got somebody to teach.'

Dr. Fisher

It should now be clear why, in 1954, men like Geoffrey Fisher and Leslie Weatherhead, with no love for the evangelical and Biblical Gospel, were ready to sponsor Billy Graham. They were not impelled by a sense of their own spiritual need, but by opportunism. Billy Graham might not, from their point of view, be a very sophisticated

theologian, but he was 'helping to fill our churches for us'. While the crusade lasted, the evangelist might inculcate the hated fundamentalist doctrines, but it was soon over and then he sent 'each one back with new conviction to his or her own church'. Perhaps the doctrinal content of his preaching was unacceptable, but, 'we can teach people theology, when we have got somebody to teach'.

Recruiting Sergeant

In other words, Billy Graham to the non-evangelical ministers at Harringay was not a prophet calling them back to Biblical emphases, but a recruiting sergeant, filling their churches for them. He was providing them with congregations in whom they could inculcate their liberal and Anglo-Catholic teachings. They did not look to him for theological or spiritual guidance. They saw him as the one man with the knack of drawing the crowds, and the ability to restore the habit of church-going to a substantial part of the nation. (End of Mr. Boland's statement.)

WEATHERHEAD'S HELLISH BLASPHEMY

Dr. Weatherhead's book, 'The Christian Agnostic', published by Hodder and Stoughton Ltd., London, is a publication of the vilest blasphemies against our Lord Jesus Christ. In it he suggests the following hellish alternative to the Virgin Birth:

'I do not ask the reader to accept the Virgin Birth if it offends his intellect. I do not ask him to reject it as impossible, but to hold it 'sub judice', awaiting further light, to be a Christian Agnostic about it.

'One explanation of Mary's pregnancy has been put to me. I owe it to a scholarly correspondent, Mr. G. A. Wainwright, who, until his death in May, 1964, spent a lot of time at Oxford doing research work. He writes of the 'sacred marriage' ceremony which was an ancient and widespread custom in the Near East, and indeed is also, as I recall from my own days in India, incorporated in certain Hindu practices.

'In the ceremony of the 'sacred marriage' either the high priest or the king played the part of a divine messenger. He was 'married' to a virgin with whom he cohabited. The offspring of such a union was regarded as a son of god, or a divine king, a divine personage or an avatar who incarnated god.

'Now Zacharias was the priest in duty in the temple at the relevant time. He 'executed the priest's office before God in the order of his course' (Luke 1:8). We are told that, though old, Zacharias was not impotent, for he made his wife Elizabeth pregnant though she was past the normal time of childbearing, John the Baptist was their son.

'We are also told that after Mary's visitation from the angel who told her she was to bear Jesus, Mary replied, 'How shall this be, seeing I know not a man?' Mary was then reassured thus: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God'. (Luke 1:35)

'We have just seen, on Dr. Barclay's authority, that every birth was regarded as 'overshadowed' by the Holy Spirit, even if a human father also took part. We are then told that Mary entered the house of Zacharias (Luke 1:39—40), stayed there three months, and then returned to her own house (Luke 1:56).

'In such a 'sacred marriage' as I have described, a stay of three months was required in the house of the priest, or in the sacred precincts, to make sure that pregnancy was established. This would explain why Mary stayed in the home of Zacharias for three months before returning to her own home. Indeed, what an otherwise strange reaction to Gabriel's message was her hurried journey into Zacharias' house. 'Mary arose,' we read, 'and went with haste and entered the house of Zacharias' (Luke 1:39).

'It is impossible to associate the birth of Jesus with some sordid affair between Mary and an unknown man. The Magnificat breathes the spirit of complete dedication to God on the part of an unsullied worshipper proud to label herself as the 'slave-girl' of the Lord'. But of course such a process as I have suggested, far from being considered immoral behaviour, would be regarded as the highest degree of spiritual dedication, just as in Hindu circles the most religious act a Hindu father of a girl could perform was to give his daughter as one of the 'devadasi' of the temple, where she became what we should label a prostitute of the priests.

'In ancient thought it would be an immense honour to a woman thus to bear a son, as well as requiring from her a supreme degree of dedication, and my correspondent points out that the expression used by the angel at the Annunciation, 'Thou hast found favour with God' (Luke 1:30), is almost identical with the very words Herodotus uses of the Divine Bride as Babylon, where she is called, 'a woman chosen by the god out of the whole nation'.

'We must allow that among the contemporary Scribes and Pharisees of the Temple in Jerusalem, and among the ecclesiastical authorities, the idea of the 'sacred marriage' had disappeared and was disapproved of. But in the 'hill country', to which we are specially told Mary went to seek out Zacharias and Elizabeth, decadent forms of religion — as we think of them — continued, just as Hindu practices like Sutee still win approval in jungle villages in India, though both enlightened Hindus and the law of the land have sought to banish them.

'Scores of my friends, in their secret hearts, disbelieve in the

Virgin Birth, but they have no other explanation of the birth of Jesus to put in its place. Here is another matter for Christian agnosticism; another matter for the mental drawer to which I have referred. It is, of course, a speculation, but for those who reject the Virgin Birth and are asked what alternative is possible, it seems to me a solution which meets such evidence as we possess.' (pages 61–63.)

OUR COMMENT

The eyes of the true believer can surely see 'Made in Hell' stamped right across this statement. Such blasphemous immorality could only be conceived in the satanic mind and propagated by an emissary of the lowest hell. Only a vile brat of the pit of perdition could dare to set down such an alternative. The vileness of the brat is more heinous when he poses as a minister of the Christ he thus blasphemes. Satan transformed into an angel of light in the person of Dr. Weatherhead! (See II Corinthians 11:14.)

Yes, well can we say Judas Iscariot, Elymas the sorcerer and Methodist Weatherhead -- *three of a kind.*

DR. GRAHAM QUOTES WEATHERHEAD'S APPROVAL

Dr. Graham stated in United Church 'Observer' of July 1, 1966, ' I remember during our London Crusade in 1954 I preached a sermon using the story of Jonah as an illustration of the downward course of sin in a man's life. Dr. Leslie Weatherhead sat on the platform that evening and to my surprise commended my sermon. He later wrote an article commending the way I had dealt with the book of Jonah.'

BISHOP KENNEDY HEADED BILLY GRAHAM'S LOS ANGELES CAMPAIGN IN 1963

Dr. Archer Weniger [26] released the following information on Bishop Gerald H. Kennedy:

The first editorial of the Crusade 'Church Bulletin News' has this paragraph, 'The Crusade General Committee met and unanimously elected Methodist Bishop Gerald Kennedy as their chairman. This is a representative committee with 141 members, at present. Mr. Richard Woike was elected vice-chairman and Rev. James Smith, secretary.'

Bishop Kennedy's denial of the deity of our Lord Jesus Christ is clearly set forth in one of his books, 'God's Good News' (p.125) which states: 'The World Council of Churches has reached a formula which seems to be satisfactory to the vast majority of Protestantism. Its statement is that we must think of Jesus as God. I am glad that so

many Christians have come together in a great unity and I would not for one moment make it more difficult by raising stumbling blocks for this unity. I shall continue to urge further co-operation by my own denomination in this Council rather than less, but I am frank to confess that the statement does not please me and it seems far from satisfactory. I would much prefer to have it say that God was in Christ, for I believe the testimony of the New Testament taken as a whole is against the doctrine of the deity of Jesus, although I think it bears overwhelming witness to the divinity of Jesus. I think it is time that we faced the truth that Christians are not going to get together in terms of precise formulation of theological propositions and that the World Council had better put more stress on common practice rather than common creedal statements. Now if someone insists that the divinity of Jesus must be defined exactly, I would have to confess that I cannot do it for myself and it does not seem to me to be possible for others to do it. After all, what is divinity? Is it humanity at its best? Is it the state of being free from sin? How can the divine and the human mix in one person? Where does one begin and the other leave off? What was the status of our Lord before he was born in Bethlehem? Was his divine nature with him from the beginning, or is it something which was achieved? All these and a hundred other questions could be asked and I do not think they can be answered with any exactness.'

A Unitarian church is one of his favourites . . . Bishop Kennedy makes an ideal general chairman of an ecumenical crusade which is endeavouring to bring a revival to two different religions within Christendom, if we are to judge by his statement on p. 40 of the book, 'The Christian and His America ', 1956 (Harpers and Brothers). ' Catholic laymen and priests have inspired me and illuminated my imagination. One of my favourite pulpits is a Unitarian church in Pennsylvania. Let us by all means come closer together in our Councils of Churches, both local and National, but let us glory in, and perhaps boast a little of our diversities, which provide a fellowship for every man regardless of his theological or temperamental tendencies.'

The Los Angeles chairman scoffs at the Second Coming of Christ . . . In the 'Christian Advocate' for March 25, 1954, Bishop Gerald Kennedy complains about the World Council theme for the 1954 Evanston meeting on 'Christ, the Hope of the World'. Kennedy wrote: 'Stripped of their sophisticated theological jargon, they appear to be talking about the Second Coming, with a few notable exceptions, as if it were the crucial issue facing Christendom. With the exception of a few very narrow sects, this has not been a relevant issue in American Christianity for 25 years. But it does not seem to us that the Christian hope is a mere waiting for a return of our Lord. Is this to be the central theme dominating the Evanston Conference? God forbid . . . I shudder to contemplate the effect on the intelligent lay-

men of American churches of a great world-wide conference of Christians discussing the Christian hope as if it were dependent on a Second Coming.'

The Virgin Birth of Christ is not an important issue . . . The San Francisco Examiner for May 6, 1961, reported on a visit of Bishop Kennedy to the area: 'I'm for Bishop Pike about 99% of the time . . . I don't think such theological issues as the Virgin Birth of Christ are the central, important things. On many such questions, like Bishop Pike I say I don't know.' In the same story it said, 'Bishop Kennedy also criticized the use of 'gossip and innuendo' by the House Un-American Activities Committee. The Crusade officially endorsed apostate book of unbelief . . . Gerald Kennedy was the one who wrote on the jacket of Dr. Nels F. S. Ferre's book, ' The Sun and the Umbrella ', these words: 'The Sun and the Umbrella' is a modern parable written in the power and spirit of the New Testament. It cuts right to the heart of our muddled theology. We have stood in need of this clarification of the person of Jesus. If it shocks certain Traditionalists, it will thrill sincere, world-minded Christians. Nels Ferre has given us the clue for a truly universal Christianity.'

BILLY GRAHAM AND TEAM ENDORSE BISHOP KENNEDY'S MINISTRY

In an advertisement in the Shreveport Times, March 7, 1965, we find this Western Union Telegram dated March 4, 1965 from Atlanta, Georgia, addressed to Rev. George Pearce of the First Methodist Church of Shreveport, Louisiana: 'Congratulations on selecting Bishop Kennedy to conduct your evangelistic effort Mission of Love with Bill Mann leading the music. We know and respect these men very highly. May God give you a time of spiritual renewal.' It is signed Billy Graham and Team. (See Documents reproduced for evidence.)

QUESTIONS BILLY DID AND DIDN'T ANSWER

The United Church 'Observer' of July 1, 1966, carried an article in which the evangelist was asked to submit answers to 26 ' provocative ' questions. Some of these follow: **Virgin Birth** – 'Q. Do you think a literal belief in the Virgin Birth – not just as a symbol of the incarnation or of Christ's divinity – as an historic event is necessary for personal salvation? A. While I most certainly believe that Jesus Christ was born of a virgin, I do not find anywhere in the New Testament that this particular belief is necessary for personal salvation.' **Capital Punishment** – 'Q. Many fundamentalists in Canada cite the Old Testament as authority for capital punishment. The United Church and other 'liberal' churches believe capital punishment is contrary to

the mind of Christ and should be abolished. Do you have a position on this? A. I have not felt obligated to take sides on a subject such as capital punishment over which Christian opinion is divided.' **The Word of God** – 'Q. Do you believe that we who teach that Christ is the word of God and that the Bible bears witness to God's revelation in him – but that the Bible is full of parable, myth, allegory and is often quite unhistoric and unexact – are false teachers? A. Unanswered.'

BILLY GRAHAM AND MODERNISM

Billy Graham was asked what he thought of the story of Adam and Eve. He replied:

'The story of Adam? How you believe in it doesn't affect the doctrine. Either at a certain moment in evolution God breathed into one particular ape-man who was Adam, or I believe God could have taken a handful of dust and blowed and created a man just like that.' ('Sunday Magazine', June, 1966.)

The late Albert Schweitzer was the man who denied the deity of Christ and who said Jesus was an epileptic. Yet Graham says he is not in hell. In the 'Sunday Magazine', quoted above, Graham says:

'There has to be a hell for Hitler or an Eichman. Hitler and Schweitzer should not be in the same place.'

We disagree with Graham. As far as we are concerned, Hitler and Schweitzer are in the same place, as both were rejectors of the Christ of the Bible.

BILLY GRAHAM REJECTS THE BIBLE AS THE BASIS OF FELLOWSHIP

In his open letter, 'Separation or Fellowship' published by The Radio Gospel Fellowship, P.O. Box 72, Denver 1, Colorado, Dr. Graham states his basic view on the doctrine of separation. After making the statement, 'There can be no escaping the conclusion that the main stress in the New Testament is upon fellowship rather than upon separation,' he writes:

'I do not believe that the ground of our fellowship is to be the inerrancy of Scripture but, rather, the ground of our fellowship is to be the deity of Our Lord Jesus Christ. I, myself, hold to the verbal inspiration view-point; I think any other position is fraught with danger. However, many of the leading evangelicals, and even fundamentalists when pinned down, do not hold to the verbal inspiration of Scripture. I have accepted my position by faith! Yet I know devout men of God who believe in the virgin birth, the atonement, the resurrection and who have strong evangelistic zeal and passion who do not hold to this

particular theory of inspiration . . .

'My position as a 'proclaimer of the gospel' is entirely different than if I were the president of a Bible school or the pastor of a church or a professor of theology. While holding a firm theological position, yet in the proclamation of the gospel there is flexibility in fellowship.'

There is another point to remember: that many men are mistakenly called 'liberal' or 'modernist' by uniformed evangelicals. I have found in my contacts that hundreds of men are warm, Godly men who hold to the essentials of the Christian faith but who for various reasons do not want to be identified with modern-day evangelicalism, its organizations and institutions. Because a man does not walk with us in our various organizations and projects does not necessarily mean he is a modernist . . .'

When the inerrancy of Scripture is rejected as the foundation both of faith and fellowship the way is wide open both for recognition of the Church of Rome as a Christian Church and for fellowship with her.

Make no mistake about it the Inspired Word and the Incarnate Word are divinely united and Dr. Graham's attempt to divorce them is a work of the Devil.

No wonder Dr. Charles Woodbridge, the noted American Bible teacher, warned Dr. Billy Graham in these words:

'If you persist in making common cause with those who deny the Word of God and thus in minimising the sharp line of distinction between those who are loyal and disloyal to the Scriptures, it is my strong opinion that the verdict of Church history will be that you will be known as the great divider of the Church of Christ in the 20th century.'

THE BLOOD OF CHRIST NOT HIS DUTY AND RESPONSIBILITY

(Some time ago, a man from South Carolina wrote to Evangelist Billy Graham and asked him why it was that he did not make more of the blood of Christ in his radio messages. The letter was answered by W. H. Martindale, 'Spiritual Counsellor' at Mr. Graham's Minneapolis headquarters. The following two paragraphs are from the letter.)

'Your letter to Mr. Graham has come to me for reply. Mr. Graham is pleased with all the mail that comes to him but regrets that, because of his many commitments, he cannot answer your letter personally.

'There are many aspects of the Christian life that Mr. Graham does not touch upon because he does not believe that they are the duty and responsibility of the evangelist. Mr. Graham believes that we are saved through the blood of Christ, however, this aspect of Christian doctrine he does not emphasize in his messages. This is the duty and

prerogative of the pastors." (See Documents reproduced for evidence).

NOEL SMITH'S TESTIMONY

The testimony of Dr. Noel Smith, editor of the "Baptist Bible Tribune", is most appropriate here.

"On June 30th, 1959, Evangelist Billy Graham stopped over in New York City en route from abroad to his home in North Carolina. The executive committee members of his New York City crusade gave a luncheon in his honour at a New York hotel. On July 1, the "New York Times" quoted Mr. Graham as telling the committee members that the New York crusade was "like a flea crawling on an elephant".

"The mistakes made in New York were glaring ones, and we have tried to learn from them," the "Times" quoted him as saying. "New York was too big. You cannot reach a city like this from one spot."

"This appraisal by Mr. Graham, crudely contradicts everything that Mr. Graham, Mr. Graham's publicity organization, and all of Mr. Graham's ardent supporters wrote and said about that New York crusade at the time it was being held in May—June 1957.

"At that time it was one of the greatest revivals of religion ever held in the history of the world.

"Now according to Mr. Graham, it was "like a flea crawling on an elephant."

"Since I am constantly being denounced as a "persecutor" of Mr. Graham, I think this is an appropriate time to get the record straight.

"In the first place, how have I "persecuted" Mr. Graham?

"I have not done so by criticizing the mass revival. I believe in mass revivals. I ought to; I was converted in one.

"I have not "persecuted" Mr. Graham by criticizing the cost of his campaigns, or by criticizing any of his personal habits. Mr. Graham hasn't got any money that hasn't been given to him. And since the average American is going to give somebody all his money anyway, he could give it to far worse causes than to Mr. Graham's work. As for his personal habits, Mr. Graham is clean, wholesome, and honorable.

"I have not "persecuted" Mr. Graham for preaching wherever he can find a place to preach; I would preach in hell if the Lord would stand by me.

"I have not "persecuted" Mr. Graham for not getting the permission from every Tom, Dick, and Harry in the country before he holds a campaign. Nor for refusing to take time to answer every objection that is raised against his ministry.

"Then how have I "persecuted" Mr. Graham?

"1. I have criticized him for praising the Roman Catholic Church all over the world, when at the very same time that church was persecuting

my fellow-Christians wherever it had the power to do so; burning their churches to the ground, hounding, and even murdering their pastors. And not a word of protest coming from Bishop Sheen or any other Roman Catholic official.

"2. I have criticized him for refusing to hold a revival unless all the Modernists in town were invited to publicly co-operate, making no public difference between those who believe in Christianity and those who reject it.

"3. I have criticized him for having no real enemies but the Christian people who were responsible for his conversion, for his education, and for the opportunity that came to him to be what he is.

"4. I have criticized him for refusing to stand up like a man and defend, or apologize for, statements he has made in all parts of the world.

"5. I have criticized him for all the encouragement he has given to the creation of the one-world church. And I have criticized him for saying in Honolulu that "as far as the truth is concerned", you can accept the Bible's account of the Garden of Eden literally or figuratively."

HIS JUSTIFICATION

"Mr. Graham, his publicity organization, and his supporters have consistently justified Mr. Graham's compromises with, and concessions to, the enemies of historic Christianity on the ground that these compromises and concessions are producing the greatest revival movement in modern times.

"This was especially true during the New York crusade. It was one of the greatest revivals of all history. Any man who didn't go along with the "press releases" was a "persecutor".

"And now what happens?

"Mr. Graham comes back to New York two years later and says that the New York crusade was "like a flea crawling on an elephant".

"I do not believe that a flea on an elephant is an adequate compensation for all the compromises and concessions Mr. Graham has consistently made to the enemies of Christianity, and for all the confusion he has created.

"I am opposed to selling the Christian religion down the river of Modernism and ecumenism for a flea." — "Bible Baptist Tribune", Friday, July 17th, 1959.

"DR. BILLY GRAHAM PLEASES CATHOLICS"

Last five paragraphs of "Billy Graham Pleases Catholics", by Dr. John R. Rice, as it appeared in December 4, 1964, issue of "Sword

of the Lord":

"In Wheaton, one of our beloved members of Calvary Baptist Church, and still a member of Dr. Handford's church, is Joe Lowicz. He is a former Catholic, a spiritual, beloved, devoted soul winner. He often wins Catholics.

"He talked to a Catholic woman in Glen Ellyn, three miles from us. She was deeply concerned, she wanted to be saved. She promised to come with Joe and his wife to church.

"Meantime, she went to the Billy Graham Campaign in Wheaton at the Wheaton College, she went forward, was dealt with in the inquiry room. She was sent back to the Catholic Church. When brother Joe Lowicz went to see her again she waved him aside. She said they had told her at the Billy Graham meeting in the counselling room that she was all right, that she need not leave the Catholic Church. She was satisfied with her religion as it was.

"I think that likely the counsellor did not mean to go that far, but at least, since the counsellors were strictly forbidden to recommend particular Bible-preaching churches, or to send the cards of Catholics to any such church, the woman got the impression that being a Catholic was enough if she would simply be a good Catholic and she did not need to be born again. That was a tragic mistake, but those who run buddy with Catholics, who never show what is wrong with their evil system, which takes the credit from Jesus Christ and gives it to Mary and takes the credit from the blood and gives it to the priesthood and the church — those who refuse to set inquirers right on those things must give an account to God, of course.

"We should love Catholics. We should love Modernists. We should love the infidels. But we ought not to call them Christians and we ought not to condone their rejection of Jesus Christ and their continuing on unconverted."

FRIEND OF JESUITS

In the "Catholic Herald" of June 3rd, 1966, Dr. Graham is quoted as being a friend of the Jesuits in the U.S.A. No wonder he helps to build up the Roman Catholic Church.

DEPARTURE

Dr. Graham's tragic departure from the Bible as the basis of fellowship for God's people prepared the way for his co-operation and fellowship with the Apostate Roman System.

His declared policy of not emphasizing the Blood of Christ as the only way of salvation makes him more than acceptable to Rome with her system of continual masses.

His sending his converts back to Mother Church makes him an able tool of the Jesuits.

His accepting Rome's honour puts him somewhat under an obligation to that Church and this will be exploited by all the cunning of which Rome is so capable.

His declaration that the gospel he preaches is the same as Rome's gospel identifies him fully with the system of the papacy.

His endorsement and support of the false ecumenical movement make him an ideal front man for the spearheading of Rome's ultimate Unity programme.

This chronicle of 'Billy Graham and the Church of Rome' makes sad reading. It is a record of a tragedy, a tragedy resulting from compromise with the enemies of Jesus Christ.

When Dr. Graham forsook the old paths of Bible truth he launched himself on a tide which can only end in great sorrow both for himself and those that hear him. The road of corrupt ecclesiastical preferment is always detrimental to the truth of the gospel and the enjoyment and blessing of that emancipating truth.

THE PRACTICE OF SIN, OR THE PRINCIPLE OF SEPARATION?

The Shorter Catechism defines sin as "any want of conformity unto or transgression of the law of God". The Word of God must be the final court of appeal. To all who are caught up in the unholy Romanising fellowship of the World Council of Churches, the Word of God has plainly spoken. True Christians don't argue about the commands of Scripture, they obey them. "For to obey is better than sacrifice, and to hearken than the fat of rams." The choice is clear. Either these men must continue to practise sin or be faithful and separate. The way of the cross is the path for the true servant of God.

THE COMMANDS OF GOD'S PRECIOUS WORD

The Word of God states clearly how we should act in this day of crisis. There is absolutely no uncertainty about its message. You do not need to be in doubt. The Scriptures of Truth are explicit in their teaching on this subject. Let us obey God rather than man. The Bible gives us five great exhortations how we should react to Rome and all Romanisers within the Church and to all who by silence condone their pernicious plans.

1. RECOGNISE THEM

"Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." – I John 4:1.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them." – Romans 15:17.

Having tested their teaching by the Scriptures and found them wanting, we have then to mark them or brand them for their apostasy. Failure to do so is sin, for it is wilful disobedience to God's Word.

2. RESIGN FROM THEM

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." – I Tim. 6:3–5.

We are not to associate with them. We are not to co-operate in evangelism with them. Out we must come. Christian, speak out! Get out, and stay out! To disobey is sin and all the preachers who say contrary are opposing the Word of God.

3. REPROVE THEM

Of course, many would like to separate and leave the matter there. The Scriptures, however, tell us our duty after we have ceased to fellowship with apostasy.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." – Ephesians 5:11.

We must reprove the apostasy at every turn. Silence is sin.

4. RECEIVE THEM NOT

"If there come any unto you, and bring not this doctrine, receive them not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." – II John 10,11.

We are not to throw our homes open to them. We are not to invite them to our Church to address our young people. We are to receive them not. Christian, are you both receiving and supporting the apostasy? If so, you will be a partaker of her plagues. What saith the Scriptures?

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." – Revelation 18:4–5.

5. REJECT THEM

"A man that is an heretic after the first and second admonition, reject." – Titus 3:10.

The apostles and disciples of apostasy must be rejected. The way is clear to the true and faithful believer. The pathway for the Christian is as a shining light. There is no need for hesitancy. God has ordered, we must obey. Like the Reformers, it must be separation for us.

Those of you who are true believers, I have shown you your duty. Do it now for the honour of your great Redeemer. Those of you still unregenerate turn instantly to Christ, for "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." – Acts 4:12.

FOOTNOTES

1) 'Dignity and Duties of the Priest' (Chicago Edition) – page 11.
2) *ibid.* – page 26.
3) Romans 5:6.
4) Hebrews 1:1–3.
5) Hebrews 10:12.
6) 'Dignity and Duties' – page 30.
7) *ibid.* – page 28.
8) *ibid.* – pages 32 and 33.
9) *ibid.* – page 37.
10) Article 28.
11) Article 31.
12) Westminster Confession of Faith, chapter 25, paragraph 6.
13) *ibid.* – chapter 29, paragraph 2.
14) 'Notes on the New Testament' by John Wesley.
15) Methodist Articles of Religion (drawn up by John Wesley 1784) – Article 20.
16) Baptist Confession of 1688 – chapter 26, paragraph 4.
17) The Savoy Declaration 1658 – chapter 26, paragraph 4.
18) The Crusader – December 1967.
19) Revelation chapter 17.
20) Pope John XXIII was the second pope to claim the '23rd'. The first John XXIII was such a scoundrel that he had to be deposed.
21) 'Our Sunday Visitor' – December 22nd 1962.
22) See Appendix for these letters and Dr. Jones' analysis.
23) 'The Position of Bob Jones University in regard to the proposed Billy Graham Crusade in Greenville' – obtainable from Bob Jones University, Greenville, S. Carolina, U.S.A.
24) IJohn 4:1.
25) Letter to Mr. Walter Smith, Director of Billy Graham Headquarters, San Francisco, California, U.S.A.
26) Minister of Foothill Boulevard Baptist Church, 1530 Foothill Boulevard, Oakland, California, U.S.A.

Documents Reproduced for Evidence

DOCUMENT NO. 1a

LETTER FROM DR. EDSTROM OF THE GRAHAM ORGANIZATION AND COMMENTS ON IT BY DR. BOB JONES, JR.

Whenever students of Bob Jones University write the Graham organization for a statement of their policy on any matter or to ask how they justify something that Dr. Graham has done contrary to the Scripture, their letters are never answered. One of our students, therefore, had his father write Dr. Graham from his home address in another state.

Dr. Graham did not reply. He never does reply to letters like this. He states he never defends himself. He does have a staff, however, who are paid to defend him and who are never hampered by facts or bothered by ethics or logic in carrying out their duties. One of the group, George L.Edstrom, replied. The Jesuits themselves could not give a finer example of casuistry than this. It is thoroughly dishonest and deceitful, but no Jesuit would ever be guilty of writing so stupid a letter. However, since this technique of deceit by misdirection, this failure to face up to the issues, this disregard of fact, and this blasphemous attempt to identify Dr. Graham's official connection with infidels and his flattery and endorsement of them with our Lord's ministry to publicans and sinners is so typical of the Graham organization, we feel that this should be called to the attention of people who might otherwise be "taken in" by this trickery.

DOCUMENT NO. 1b

THE Billy Graham EVANGELISTIC ASSOCIATION

1300 Harmon Place, Minneapolis 3, Minnesota *FEderal 8-7641*

January 30, 1964

Your letter to Mr. Graham has come to my attention, _____. We are sorry that he is unable to answer you personally as he is not in the office at this time.

Mr. Graham is still preaching the old-fashioned gospel from Genesis through Revelation, and so he is not compromising with the modernists. The modernists are the ones that are compromising with Mr. Graham in desiring to have a part in the crusades. It would be wrong for Mr. Graham to deny them the opportunity of hearing the true gospel message and perhaps even prohibiting their salvation. If Christians aren't going to associate with sinners to try and win them to the Lord, who is going to do it? Even the Lord mixed with the publicans and sinners in order to save them, and Mr. Graham can do no less. Perhaps if Christians had shown a little more love and concern for Mr. Oswald, President Kennedy would be living today.

Mr. Graham has never preached in a Catholic Church, and he does not agree with them in the joining of one church. If you heard this it is nothing but false rumors.

Enclosed is some literature which we trust you will read through very carefully for it will clarify some of the questions you have in mind.

Many of Mr. Graham's critics do not know that our Follow-Up Department here sends every convert a series of letters urging them to get into a Bible believing church and unite in a church where there is real Christian fellowship. It would be discriminatory for Mr. Graham to tell people which church to go to. He could not do this and if he did, he would be criticized on this issue.

Thank you for writing, and may the Lord richly bless you for your faithfulness.

George L. Edstrom

George L. Edstrom
Associate

DOCUMENT NO. 1c

Point 1: Billy Graham is not preaching "the old-fashioned gospel from Genesis through Revelation." The complete Gospel message involves a strong denunciation of sin and unbelief. Dr. Graham deals with a few specific sins, "lying, cheating, stealing, adultery." These are the ones he mentions over and over. Dr. Graham never condemns on the radio, from his pulpit, or in print the infidelity and unbelief of modernists, as the Scripture commands.

Point 2: Nobody is asking Dr. Graham to "deny them [the modernists] the opportunity of hearing the true Gospel message." We are protesting Dr. Graham's unscriptural yoke with unbelievers and his having modernists like Bishop Kennedy and Bishop Pike and thousands more sponsor his ministry. It is absurd to imply that Dr. Graham's refusal to follow such a policy could "prohibit their salvation"! The meetings are open to the public. If they are interested in hearing the Gospel, they can come and sit in the audience with the rest of the sinners. To leave an infidel preacher off the sponsoring committee is not to deny him the privilege of attending the services and hearing the Gospel.

Point 3: Nobody objects to any Christian's association with sinners "to try and win them to the Lord." But the Bible condemns yoking up with sinners and recognizing them as Christians and calling them brethren. This is what Dr. Graham does. I have yet to receive the name and address of a modernistic preacher on Dr. Graham's committee whom he ever won to Christ.

Point 4: Edstrom states that Graham has never preached in a Catholic Church, but Dr. Graham has said he would go anywhere under any sponsorship. Apparently, therefore, the only reason he has not preached in a Catholic Church is that he has not been invited. In a South American Crusade, the local Catholic Bishop stood on the platform beside Dr. Graham as he gave his invitation and blessed the converts as they came forward! Graham has preached in Catholic colleges; and he said at Belmont Abbey, according to The Charlotte OBSERVER, "that the ecumenical council and the reforms started by the late Pope John have brought a new dialogue, and a new understanding that might bring a great Christian revolution." He went on to say, "What is happening in the ecumenical revolution is of interest to people all around the world--to Catholics, Protestants, Jews, and Buddhists."

Interestingly enough, Billy Graham's claim that his compromise is effective in winning men to Christ is not true. In fact, Earl Heffner, writing in The Charlotte OBSERVER of Dr. Graham's sermon at the Benedictine Belmont Abbey College under the headline BILLY WINS CATHOLICS TO BILLY, said: "Baptist evangelist Billy Graham may not have won any Catholic converts to Protestantism Monday night, but he won a number of them to Billy Graham." In giving a sample of the audience reaction, Earl Heffner says, "And afterwards, in the college administration building, a priest remarked: 'He [Graham] comes so close to the Catholic line. He walks right up to it and then backs off. If only he . . .' and his voice trailed off."

If Dr. Graham does not agree with Catholics "in the joining of One Church," why does he by his presence and his words endorse the efforts of the World Council of Churches, which apostate organization has plainly declared that its purpose is the building of a One-World Church including Catholics and Protestants?

Point 5: If Billy Graham's "Follow-Up Department sends every convert a series of letters urging them to get into a Bible-believing church," this is inconsistent. It may be a sop to Dr. Graham's conscience; but it does not do the "convert" any good, and it does not mean one thing. How can a new Christian, young and untaught, distinguish between a Bible-believing church and a Bible-denying church when the pastors of both churches have sat side by side on Dr. Graham's platform, served on his committees together, and shared in the sponsorship of his Crusade, and have been given the same recognition by Dr. Graham as "Christian brethren" when he called on each to pray over a Crusade meeting?

Since the counselors are forbidden to warn a new "convert" against joining a Catholic Church or a modernistic church but are required to put down on the card whatever church preference the "convert" specifies, and since this card is sent back to the pastor of that church, Catholic, cultist, Protestant--liberal or conservative--and since the "convert" may already have joined the church by the time he receives this "series of letters," the whole thing becomes a joke and a mockery.

Of course, it would be discriminatory for Dr. Graham to tell people to go to some specific church among the many that co-operate in his meetings. The trouble is that Dr. Graham has put himself in the position where he cannot warn them against infidel churches, Seventh-Day Adventist churches, cultist groups, and other unscriptural religious organizations teaching what the Bible calls "damnable heresies," because the pastors of those churches are on Grpham's sponsoring committee.

The Bible makes it clear, and Paul tells us that a good minister of Jesus Christ "puts them in remembrance" of the danger of false teachers and unscriptural doctrines; so Edstrom admits here that Dr. Graham's ministry is affected by his alliances and that his hands are tied because of his sponsorship. Dr. Graham puts himself in the place where he is answerable to the enemies of the Gospel and cannot, therefore, be true to the Christ of the Gospel.

DOCUMENT NO. 2a

BOB JONES University

GREENVILLE · SOUTH CAROLINA

March 6, 1957

Dear Friend:

Your inquiry concerning my opinion of Billy Graham and my evaluation of his work as an evangelist has been received.

First: I have every human reason to take pride in Billy Graham and his organization. Billy was a student in Bob Jones University for about a year. Before he made the evangelistic headlines, he told me that he got his evangelistic slant in our school and asked if I would call him one of my "preacher boys." Some time later he said on the platform at Bob Jones University that he got his evangelistic inspiration and slant in the University. Cliff Barrows, who is one of the finest directors of music I have ever known, is a graduate of Bob Jones University. Cliff's wife is also a graduate of the school. Grady Wilson, Billy's assistant, had three years of training in Bob Jones University. Willis Haymaker, who has a great deal to do with Billy Graham's organization, started with me in my evangelistic work about forty years ago when he was just a young fellow and was with me in evangelistic work for many years. He organized many of my best campaigns. He is about the only one of the old evangelistic organizers left, and there never has been a better one.

Second: I have known and have had personal contact and fellowship with all of the great evangelists who have lived in America and in Europe for more than fifty years, I have never in my life said one word against the ministry of any of these men. I admired them. I have spoken favorably of them and have boosted them in my own evangelistic meetings and on the platform of Bob Jones University.

Third: Bob Jones University, which I founded thirty years ago, has always put a strong emphasis on mass evangelism; and we have had the joy of training a large percentage of the evangelists whose names you often see in the paper. We have always told our students that the Cause is everything and the individual is never as important as the Cause.

Fourth: When the Board of Trustees of Northwestern Schools, on the recommendation of my old-time, fighting, orthodox friend, Dr. W. B. Riley, made Billy Graham the president of Northwestern Schools, Bob and I recommended to our Board, even though Billy was a very young man, that Bob Jones University confer upon him an honorary degree. The Board accepted our recommendation, and we conferred on him a degree. Now, this shows you what we thought of Billy and his future.

Now, having said the above, let me say this: If Billy Graham is right in his evangelistic approach, then all of the great evangelists who have lived for fifty years have all been wrong. I am sure that Billy Graham is sacrificing the cause of evangelism on the altar of a temporary convenience. All of the evangelists who have lived for fifty years have made mistakes. They were human. Some of them may have overheadlined their work. Some of them may have had too big a budget. But not a one of them ever made the fatal mistake that Billy Graham is making. Billy Graham is the only evangelist I have ever known who is doing the type work that is destroying the foundation upon which the evangelistic

DOCUMENT NO. 2b

house is built. When World War I started, I was at the height of my evangelistic career. I went through World War I conducting great campaigns. Billy Sunday had some of his greatest meetings during World War I. When World War I was over, the house of mass evangelism was blown down, but the foundation was left intact. Immediately after World War I, some of us started to build the evangelistic house again, and we built it on the same old foundation.

Billy Graham, by working under the type sponsorship he is working under and by not giving a clear, unequivocal statement against the modernistic conspiracy to take over the religious leadership in this nation, is putting the tools in the hands of the modernists; and when the evangelistic house which he is building is blown down (and it will be soon), the tools will be left in the hands of the modernists; and they will completely dig up the foundation. The conservative, Bible-believing pastors and churches that are going into the Billy Graham movement with the modernists will be too anaemic to ever lay another foundation.

Evangelism is in the greatest peril it has ever been. I am seventy-three years old. I do not want anything personally and selfishly. I have had everything a man ought to want. I began to preach and conduct evangelistic meetings when I was just thirteen years old; and when I was fifteen, I was licensed to preach and was later ordained. God blessed my evangelistic ministry, and I have possibly had the longest evangelistic career of any man my age. God has led me in this work. Thirty years ago He helped me found and with the help of my son, Bob, Jr., the president of the University, has helped me build the largest independent Christian school on this continent. Bob Jones University has always maintained a strong evangelistic emphasis. He has helped us train missionaries and send them to the ends of the earth. I have every reason for thanksgiving. Only the Lord knows how it hurts me to see the harm that Billy Graham is doing.

Billy Graham is a charming personality. There is nothing personal between us and never has been. I do not say that he is intentionally tearing down the evangelistic house. I think he has probably sold himself on what he is doing, but he is wrong. He is dead wrong. I would not stand in his shoes and take the responsibility for the consequences of what he is doing for all that this world can give any man.

I never dreamed when I founded Bob Jones University as a base of evangelistic testimony that thirty years later, I would be compelled to say what I am saying in this letter; but you want to know; and I must tell you the truth as I see it.

Let me say that I am familiar with the setup in New York. I have been in touch with that section for many years. I have carefully investigated reports about how the campaign is being set up there. Billy Graham's setup in New York is in direct violation of Scripture. I read recently an editorial in CHRISTIANITY TODAY, which periodical I understand Billy Graham is sponsoring. This editorial defends the setup in New York. It condemns the "extreme conservatives" and "extreme modernists." We have gone a long ways since people used to talk about the liberals and conservatives. They seem to classify them differently now. By the way, this editorial did not quote a single verse of Scripture. It was not even good human reasoning.

Billy Graham has violated the Scripture. He knows the Bible. He has had the background. He says he wants to preach to the people. He could have gone to New York City, and on television and radio for six weeks, he could have given the Gospel to millions of people; and it would have cost him about one-third of what

they say they are spending for the New York campaign. The modernists would have listened to him, and the conservatives would have been hanging on their radios and television sets praying for him. It is not a question of Billy Graham giving the Gospel to people. God tells us to preach the Gospel, but He also tells us some other things.

Remember, it is one thing to preach to modernists who reject the virgin birth, the incarnation, the vicarious blood atonement, the bodily resurrection, and salvation by grace through faith; but it is another thing to be sponsored by such modernists and give to them the same Christian recognition that is given to born-again, Bible-believing preachers. The Bible is definitely clear in its teachings along this line. If I were a lawyer, I might invite the lawyers to my home for dinner and give them the recognition that goes with the legal profession. If I were a physician, I might invite the physicians to my home for dinner; and in the group there might be Catholics, Jews, Unitarians, Trinitarians, modernists, and conservatives. As a teacher, I might follow the same procedure extending an invitation to school teachers. But the Bible makes it plain that if I invite a man to my home for dinner as a Christian and give him the recognition given a Christian and the man rejects the doctrine of Christ, I am a partaker of his evil deeds. I am patting an anti-Christ on the back. As a man who has been preaching the Gospel for sixty years, I am glad to preach to anybody; but I could not sleep with my conscience if I knowingly was sponsored by a man to whom I would have to give Christian recognition who did not accept the fundamentals of the Christian faith.

Billy Graham needs to stop and think. It is not right to do wrong to get a chance to do right. It is not right to violate the clear teaching of the Word of God to get a chance to preach the Gospel. God wants all people to have the Gospel more than Billy wants them to have it, but God's Word tells us <u>how not</u> to give the Gospel as clearly as it tells us how to give the Gospel.

You ask about the results of Billy Graham's meetings. I have recently spoken in four cities where he has held campaigns. I did not find one single soul who told me he was saved in Billy Graham's campaign, and those campaigns were headlined by the press as great evangelistic campaigns. I met three men in one place that told me they were saved twenty-nine years ago under George Stephens, a faithful, Gospel-preaching evangelist. I met converts of Billy Sunday's meetings--some of them converted forty years ago, and I ran into converts of my campaigns that were conducted before World War I. Now, I do not say that Billy Graham did not have any converts in those four towns. People are being saved all the time. There are personal workers in meetings, and God may help them to lead people to Jesus in those meetings.

I am convinced that when you consider the publicity, the way the work is headlined, the crowds that are being drawn, and the money that is being spent, Billy Graham is having possibly the smallest percentage of conversions of any evangelist who has lived for fifty years or any evangelist who is living today and is being sponsored by orthodox, Bible-believing pastors and churches. When the returns come in, we are going to find that some of these "little" men you have never heard of and whose budgets are not heavy and who never make the headlines have led more people to Jesus Christ than Billy Graham is leading.

Some people say that if you have just one convert in an evangelistic campaign, it is worth the meeting. That is not true. The evangelist, as the pastor and teacher, is given to the Body of Christ. The real test of an evangelistic campaign is not how many people are converted but what kind of a spiritual condition does it leave in a community. Billy Graham is not only failing in the

number of people he leads to the Lord Jesus Christ in this day when hearts are hungry and most people are afraid of what may happen in the world and when it is easier to get people converted than it ever has been in my lifetime, but Billy Graham is pulling the limbs off of the evangelistic trees and the orchard is being left in bad condition. As we have often said, the real test of an evangelist is not just how many converts he has but does he leave the orchard in good condition so it will keep bearing fruit.

I cannot see how Billy Graham says he believes the Bible is the Word of God (He knows that all we know about Jesus Christ, His virgin birth, His incarnation, His vicarious blood atonement, His bodily resurrection, and His coming again, is what is clearly taught in the Word of God.) and can be sponsored by preachers who do not believe these fundamentals and give to these preachers the same recognition that he gives to God's faithful, sacrificing servants who refuse to compromise.

This last word: Billy Graham could have gone to New York under the sponsorship of the conservatives that did all they could to get him, and he could have given a strong evangelistic leadership to the Bible-believing pastors and churches and could have done the greatest job that has ever been done in America. My friends who are on the inside have told me the story of how they did all they could to get him. The liberals did not invite Billy Graham to New York. The conservatives invited him; but Billy Graham's organization, by its pressure, brought the modernists into the picture; and the hearts of some of the dearest friends I have in the New York area are broken. They are not unreasonable men. They are good people. They love the Lord. Some of them were keeping the evangelistic fires burning before Billy Graham was ever born.

I hope I have made myself clear. God bless you.

Sincerely yours,

Founder and Chairman of the
Board of Trustees

BJrac

DOCUMENT NO. 3

Belmont Abbey College
Belmont, North Carolina

March 19, 1965

Mr. Julius C. Taylor
100 Cardinal Drive
Taylors, South Carolina

Dear Mr. Taylor:

Your very nice letter addressed to the Rev. John Oetgen has been handed to me for reply. Father John is no longer president and is at the University of North Carolina working on his dissertation for the doctorate in Literature.

I am the one who, being acquainted with Billy Graham, invited him to speak to the Fathers, the Nuns, students and invited guests, and I am pleased to reply to your inquiries.

Billy Graham gave an inspiring and a theologically sound address that may have been given by Bishop Fulton J. Sheen or any other Catholic preacher. I have followed Billy Graham's career and I must emphasize that he has been more Catholic than otherwise, and I say this not in a partisan manner but as a matter of fact.

Knowing the tremendous influence of Billy Graham among Protestants and now the realization and acknowledgment among Catholics of his devout and sincere appeal to the teachings of Christ which he alone preaches, I would state that he could bring Catholics and Protestants together in a healthy ecumenic spirit.

I was the first Catholic to invite Billy Graham; I know he will speak at three other Catholic universities next month; I believe he will be invited by more Catholic colleges in the future than Protestant colleges.

So I am well pleased, then, to answer your question: Billy Graham is preaching a moral and evangelical theology most acceptable to Catholics.

With cordial regards, I remain

Very sincerely yours,

Cuthbert E. Allen, OSB

(The Rev.) Cuthbert E. Allen, O.S.B.
Executive Vice-President

CEA:mc

DOCUMENT NO. 4

DECISION

PUBLISHED BY THE BILLY GRAHAM EVANGELISTIC ASSOCIATION, 1300 HARMON PLACE, MINNEAPOLIS 3, MINNESOTA
May 19, 1965

Mr. Julius C. Taylor
100 Cardinal Drive
Taylors, South Carolina

Dear Mr. Taylor:

Thank you for your letter of May 13 in which you enclosed a letter from the vice-president of Belmont Abbey College.

It was most thrilling to read this letter and while I do not believe we will use it in DECISION magazine we are keeping a photostat of it and will be sending it to Mr. Graham for his appreciation and interest.

I have not been briefed on the Roman Catholic institutions at which Mr. Graham is speaking but I tell you that he asked us several years ago not to list his private speaking engagements.

The reason for this is that when people find he has what are seemingly open dates they write and ask him to come and speak to them. His dates are not open as a rule and therefore we are only listing his appearances at crusades.

I know that he is interested in continuing to speak at Roman Catholic schools and I know he has been invited, for example, to U. S. F. These should be tremendous experiences and I expect we will be covering some of them.

Thanking you for your interest, I am

Very warmly yours,

Sherwood E. Wirt

Sherwood E. Wirt
Editor

SEW:ca

DOCUMENT NO. 5

Billy and Apostasy

100 Cardinal Drive
Taylors,
South Carolina 29687

January 1, 1966

Dear Sir:

In 1964, I began to try to find out something of the text of Dr. Billy Graham's speech at Belmont Abbey (Roman Catholic) College, Belmont, North Carolina. Of course, Graham would not reply to my request. Following are dates and excerpts from various replies to my inquiries:

Feb. 13, 1964: "Billy's message at Belmont Abbey is not available on tape or in print. I taped it for him and gave him the copy for his own perusal." From the assistant manager of Radio Station WFGW (Graham's Station).

Feb. 22, 1965: "We have no available copies, in any form, of this message, however." From Dr. George W. Wilson, Vice-president, Graham Evangelistic Association.

Mar. 19, 1965: "Billy Graham gave an inspiring and a theologically sound address that may have been given by Bishop Fulton J. Sheen or any other Catholic preacher. ... So, I am well pleased, then, to answer your question: Billy Graham is preaching a moral and evangelical theology most acceptable to Catholics." From Executive Vice-president, Belmont Abbey College.

Apr. 23, 1965: "I do know that he had accepted and was scheduled to speak at three Catholic colleges: The Univ. of San Francisco, St. Peter's College, Jersey City, New Jersey, and one other college whose name I do not have a record of." From Exec. Vice-president, Belmont Abbey College.

Apr. 30, 1965: "It is not true that Dr. Graham will be speaking to three Catholic Universities within the next few weeks." From Mr. W.S. Mooneyham, Special Assistant to Mr. Graham.

May 12, 1965: "It was my privilege to spend almost the entire time that he was there (Graham at Belmont Abbey College - JCT) with him. ... It was a high hour and one of those unforgettable experiences in my life." From A. Douglas Aldrich, Baptist pastor, and the person who introduced Billy Graham as speaker at Belmont Abbey College.

May 19, 1965: "I know that he is interested in continuing to speak at Roman Catholic schools and I know he had been invited, for example, to U.S.F. These should be tremendous experiences and I expect we will be covering some of them." From Mr. Sherwood E. Wirt, Editor, Decision Magazine.

June 2, 1965: "We still do not have any confirmed appearances in the future at any Catholic institutions whatever." From Mr. David R. Talbott, Assistant to Special Assistant Mooneyham.

June 25, 1965: "It suffices for me to state that I have before me, as I write this, a letter from the Rev. Thomas A. Wassner, S.J. of St. Peter's College, Jersey City, New Jersey, dated Nov. 23, 1964: '...and I have now Billy Graham's acceptance and Harry Golden's also. Billy will come to St. Peter's at the end of April, and Harry Golden advises me to write him again the exact date and he will come the next day...'." From Exec. Vice-president, Belmont Abbey College.

July 6, 1965: "As I said to you in two earlier letters, Mr. Graham has not spoken at any Catholic institutions this year, there are no confirmed appearances on his schedule, and to my knowledge there are no invitations under active consideration." From Mr. W.S. Mooneyham, Special Assistant to Mr. Graham.

Thus endeth the replies.

Most sincerely yours,

Julius C. Taylor

DOCUMENT NO. 6

First Baptist Church
FRANKLIN AVE. AT SOUTH
Gastonia, N. C.

A DOUGLAS ALDRICH
MINISTER

May 12, 1965

Mr. Julius C. Taylor
100 Cardinal Drive
Taylors, South Carolina

Dear Mr. Taylor:

Thank you for your letter of May 2, 1965. You made inquiry as to the message that Dr. Billy Graham brought to the student body and faculty of Belmont Abbey College in Belmont, North Carolina. It is true that this was the first Roman Catholic institution to which Dr. Graham was invited to preach. I shared the curiosity of many other persons as to what he would say and how he would react under these circumstances. It was my privilege to spend almost the entire time that he was there with him. I can honestly say that he handled himself in every respect as a Christian gentleman and on no score did he compromise one single basic Christian conviction that he had.

At this late date I do not recall all that he had to say, but I remember that he did not say anything that was contrary to the basic gospel of our New Testament. Neither did he soft pedal those basic doctrines. It stands out in my memory that the strongest point he had in his whole sermon was an unapologetic affirmation of the utter necessity and reality of the new birth experience through Jesus Christ. I can say with deepest sincereity that I felt that he preached in the true tradition of the Apostle Paul. It was a high hour and one of those unforgettable experiences in my life.

If we had more of this positive forthright kind of preaching in the world, I am sure that God would be able to bring more revival and spiritual awakening to our times. Dr. Graham spent the time that was his in the positive affirming of the great fundamentals of the basic Christian faith.

It is a pleasure to share these experiences with you by way of mail.

Sincerely yours,

A. Douglas Aldrich

A. Douglas Aldrich

ADA:mkb

DOCUMENT NO. 7

This is a reproduction of a telegram from Billy Graham endorsing Methodism's modernistic and radical Bishop Kennedy.

Bishop Gerald Kennedy
Bishop of the Los Angeles Area, Methodist Church

WESTERN UNION
TELEGRAM

455P CST MAR 4 65 NSA3 17
AB399 A LLB371 PD ATLANTA GA 4 5 13P EST
REV GEORGE PEARCE
FIRST METHODIST CHURCH SHREVEPORT
CONGRATULATIONS ON SELECTING BISHOP KENNEDY TO CONDUCT YOUR EVANGELISTIC EFFORT MISSION OF LOVE WITH BILL MANN LEADING THE MUSIC. WE KNOW AND RESPECT THESE MEN VERY HIGHLY. MAY GOD GIVE YOU A TIME OF SPIRITUAL RENEWAL.

BILLY GRAHAM and TEAM

From advertisement in The SHREVEPORT TIMES, March 7, 1965.

DOCUMENT NO. 8

"What Do You Think of Billy Graham?"

Japheth Perez

"Many people have asked me what I think about Billy Graham. When I hear that name, I recall a crusade that Billy Graham conducted in New York, back in 1957. I will tell you my experience during this crusade and you will know what I gained from Billy Graham.

"Before 1957, if anyone were to ask me what church I belonged to, I would say that I belonged to the Catholic Church. If they would ask me certain questions about my religion I wouldn't know what to answer because I didn't know very much about it except I was sprinkled when I was a baby. I knew a few other facts which I had picked up from other people. After 1957 if anyone were to ask me the same question, I would have definite answers about the Catholic Church (which I belonged to) and about what I, as a Catholic, believed. Billy Graham had a lot to do with this change.

"During the summer of 1957, I went to a camp under the direction of a Presbyterian minister, who taught us a lot about the Bible. Actually, this was the first time I had picked up a Bible to study and learn from it. At the end of camp, I was convinced that Catholicism was wrong. This belief only lasted a few weeks, until I went to the Billy Graham Crusade. The Presbyterian minister, along with other friends who believed that Billy Graham was a man of God, took us (my friends and me) to see Billy Graham. Madison Square Garden was packed, but we had arrived early, and were sitting on the main floor not too far from Billy Graham. I remember the sermon which he brought. It was about death and the shortness of life. He brought out that every man must die and it could be very soon. Billy Graham is a powerful speaker and he convinced many (including me). When he finished, he called the audience to respond. I was scared, but my friend persuaded me to go forward. I went, along with a large crowd. Then Billy Graham told us to go to some rooms in the back and so we did. There were many counsellors with us and when we had gone into a room, Billy Graham spoke to us through a microphone, congratulating us for accepting Christ as our personal Saviour.

"My counselor took my name and address and asked to what church I belonged. I wasn't attending any at that time but I told him that I belonged to the Catholic Church. He asked me which one and I said, 'St. Anne's on 12th and 3rd Avenue.' He took down all this information and began to tell me that I should go to this church (the Catholic Church). He said that he would send me Bible lessons by mail, but to go to the church to which I belonged. I was fourteen years old then. Since Billy Graham sent me to the Catholic Church, I was under the impression that this was the right church. By the end of 1958, after having studied the catechism of the Catholic Church, and being convinced the Catholic Church was true, I had made my first Communion (one of the Sacraments of the Catholic Church).

"What did I gain from the Billy Graham Crusade?

"I gained about one year and a half in darkness and ignorance of the Bible, because Billy Graham sent me to the Catholic Church."

—BAPTIST EXAMINER

Mr. Perez is currently studying for the ministry in Portland, Ore., and is preaching each Sunday afternoon to a small group of Spanish-speaking people in that city. He is married and has one child.

Reprinted from the NORTH STAR BAPTIST, November, 1964.

DOCUMENT NO. 9

THE Billy Graham EVANGELISTIC ASSOCIATION

1300 Harmon Place, Minneapolis, Minnesota 55403 U.S.A. 332-3081, area code 612

February 29, 1968

Dear

Your letter to Mr. Graham has come to me for reply. Mr. Graham is pleased with all the mail that comes to him but regrets that, because of his many commitments, he cannot answer your letter personally.

There are many aspects of the Christian life that Mr. Graham does not touch upon because he does not believe that they are the duty and responsibility of the evangelist. Mr. Graham believes that we are saved through the blood of Christ, however, this aspect of Christian doctrine he does not emphasize in his messages. This is the duty and prerogative of the pastors.

Every effort is made to see that the inquirers are oriented in a Bible preaching church. This may be done through the counselors, through the Follow-Up Course, and very definitely by the leading guidance of the Holy Spirit. He has ways of accomplishing things that are absolutely astounding.

As you suggest, Dr. Rice wrote according to "the facts as Dr. Rice knows them." Mr. Graham, under no conditions, suggests affiliating with those who are, in their doctrines, contrary to the Scriptures. There are times when we must come in contact with these people, that they might hear the Word. This is our responsibility; see Ezekiel 33 and Acts 20:25-27.

Mr. Graham speaks to many organizations. Unfortunately, people believe immediately that he is affiliating with them. This is the furthest from his mind or the desires of the Association. The moment we affiliated with them, we would alienate many others. Mr. Graham is constantly preaching, "the Bible says...," believes it, and to the best of his ability, acts upon it.

May the Lord bless you richly.

Your prayers will be greatly appreciated for Mr. Graham and the Team as they continue to press the claims of Christ throughout the nation and the world.

Sincerely,

Rev. W. H. Martindale
Spiritual Counselor

DOCUMENT NO. 10

6-S Oakland Tribune

12-17-58

Effectiveness Of Graham Visit Studied

By BILL ROSE
Tribune Church Editor

The Billy Graham crusade in the Cow Palace stirred up the faithful and the backsliders but had only a negligible impact on those with no prior church affiliation.

Approximately 1,300 people made decisions at the Cow Palace who had not frequented a church before. Less than one per cent of this number have become church members.

These findings along with other statistics and evaluations of the Cow Palace crusade were announced yesterday by Dr. Charles Farrah of the crusade follow-up team. He has been gathering data since June on the crusade's effectiveness.

BRIGHT SPOTS

Because of the administrative and mechanical problems involved, there are several questions left unanswered by the survey. Dr. Farrah says it is impossible to determine how many lives were actually changed at the crusade. However, bright spots do show up in Dr. Farrah's report.

Bay Area churches far surpassed the churches of New York City in following up on those that made decisions. Of the 26,698 individuals who made a decision at the Cow Palace, 98 per cent were personally contacted. In New York, only 36 per cent were contacted.

The first Bible study lesson given to inquirers was completed by 44 per cent in comparison to 34 per cent in New York.

5 PER CENT CATHOLICS

Approximately 5 per cent of those making a decision here were Roman Catholics. According to Dr. Farrah, nearly all of this number have remained Roman Catholic.

He reports that the most visible benefit of the crusade in many churches is the increased number of members who are volunteering for home visitation programs.

Graham's contention that the real results of a crusade do not show up until three or four years later will have plenty of opportunity to be proved here because of the youth emphasis in the crusade.

BREAKDOWN

Almost 60 per cent of those making decisions were students. Approximately 19 per cent were white collar workers and manual laborers. Housewives made up another 15. Only 4 per cent of those making decisions were classified in the business and professional group.

Dr. Farrah reports that 62 per cent of the inquiries were women.

The total attendance at the crusade was 693,725. Of this number, 442,860 came through "Operation Andrew." The purpose of this operation was to organize busloads of church members and non-church members.

BEST RESULTS

Dr. Farrah states that most of those who have become related to a church as a result of the crusade have done so because of contacts made on these bus trips.

Very few churches were able to gain new adherents by contacting those whose decision cards were assigned to the church but who had had no previous contact with the particular church.

Dr. Farrah concludes that those whose decisions last are people who were brought to the crusade by some church member.

DOCUMENT NO. 11

THE CATHOLIC VOICE
NOV. 16, 1966

Evangelism Congress

By Fr. John B. Sheerin
Special Correspondent
(Religious News Service)

BERLIN—The World Congress on Evangelism held here Oct. 25-Nov. 4 presented some striking similarities to, and sharp contrasts with, the Second Vatican Council. Both were international assemblies and both were Bible-ically-oriented.

The Council focused on the Bible as the source of Church renewal and reform. The Congress, however, seldom referred to the church but concentrated on the Bible as the good news that must be preached with unswerving determination to a sinful and lost humanity.

Viewing the Bible as the source of vital preaching and the avenue to the personal regeneration of the Christian, the majority of the Congress talks were notable for their warm devotional quality, whereas the Council speeches were profoundly theological. If labels can be trusted, the mind of the Congress was "conservative," while the trend of the Council was "progressive."

'LOST WORLD'

The speakers at the evangelical Congress stressed the urgency of preaching the Gospel to a "lost" world. In the lobby of the Congress Hall here was a world map and under it a population clock monotonously clicking off the startling increase in the world's population every second.

The Congress speakers genrally saw no possibility of salvation "apart from Jesus," hence the urgency of saving millions of the "lost." The Council, on the other hand, seeing grains of truth in all religions, was more optimistic about the non-Christian's chances of salvation.

The doctrinal unity too evident at the Second Vatican Council found no parallel at the Congress. Carl Henry said, "It is well for us evangelicals to remember what a dappled and diverse company we are."

For the delegates had come from all over the world and from disparate backgrounds and theologies which were reflected in their diverse and dissonant interpretations of the Bible.

BILLY GRAHAM

Yet before the Congress was over, they had blended into a warm fellowship. Only the Holy Spirit, working through Billy Graham as the human instrument, could have welded together so quickly so many men of different creeds.

The spirit of Pope John hovered over the Council. Billy Graham was physically, palpably and inescapably present at the Congress, speaking admirably and holding together forces that would unquestionably have exploded in all directions save for his presence.

In his private visit with the Catholic "observers" and in numerous other circumstances, I found him self-effacing and humble but there is no doubt of the fact that he is the idol and leader of the conservative evangelicals.

The Council document on the Church in the Modern World clearly revealed the Catholic Church's openness to the modern world and its problems. It regards social action as a mandate of the Gospel.

Billy Graham and some of and some of the other speakers tended to praise social action of the person-to-person type but it seemed to me they were opposed to church and Christian involvement in improving the structures of society.

'RACIALISM'

No position paper dealing ex professo with the race question was presented but the situation was saved somewhat by the final statement's condemnation of "racialism" and its act of contrition for past sins against charity and justice toward those who differ from us in race or color.

Even the problem of overpopulation, so dramatically pictured on the map and clock in the lobby, was looked at more as an incentive and stimulus to zealous evangelism rather than studied as a complex and tragic problem.

I came to Berlin anticipating some vigorous criticism of Catholicism and there were a few barbs at formalism, sacerdotalism and sacramentalism. John Stott of London questioned the Scriptural basis of the Catholic teaching on Confession.

But the criticism was theological and made in a good spirit and in all fairness to the Catholic position. I do regret, however, one sentence in the final statement rejecting all traditionalism "which adds to the Word of God." The anti-Catholic indictment here has been rendered obsolete by the Council document on Divine Revelation.

What will emerge from the Congress? Definitely no new organization or movement but a new evangelical fervor and a new sense of self-confidence among the conservative evangelicals. They are flexing their muscles, ready to do battle with the world for the salvation of souls and with liberal Protestant theologians for the preservation of the purity of the Word of God.

DOCUMENT NO. 12

April 3, 1966 -
Our Sunday Visitor

Editor's desk

BY DALE FRANCIS

Relgious News Service carried a news story early in March that interested me. Billy Graham is conducting one of his Crusades in Greenville, S.C., and the news story reported that officials at Bob Jones University had ordered students not to attend.

What a topsy-turvy world we're in right now. In the Catholic Church a new emphasis has been placed on the singing of hymns. Almost at the same time some Protestant groups urged there be less hymn singing. In the Catholic Church the laws of fasting were relaxed. Almost at the same time some Protestant bodies called for a renewed emphasis on fasting.

Cardinal Cushing gives a blanket permission for Catholics to attend a Billy Graham Crusade. Bob Jones University, a Protestant institution, forbids its students to attend Billy Graham Crusades.

Of course, I understand that Bob Jones University is a fundamentalist institution. Dr. Bob Jones, Jr., says he considers the crusades to be "unscriptural" and "harmful to the cause of Christ."

Now as a Catholic I'm not always in accord with the theology of Dr. Graham but as a Christian I've never considered anything I've read by him or anything I've heard him say to be what I'd call harmful to the cause of Christ.

Quite the contrary, it has seemed to me that Christians of all groups should be able to see where the over-all effect of Dr. Graham's work has been helpful to the cause of Christ.

I'm not going to try to figure all of this out. What Bob Jones University does is the business of Bob Jones University. I believe completely in their right to say what they think and I don't in any way criticize them for it.

I only note many things are happening in the world that are passing strange.

* * *

Father DuBay's call for a priest union created a great deal of comment in Catholic circles. We're going to be running some of the editorial comment. Only one Catholic writer that I read gave Father DuBay support.

Problems of communication between men, wherever they are, whatever they may be doing, is always a problem

DOCUMENT NO. 13

THE GREENVILLE NEWS, GREENVILLE, SOUTH CAROLINA

Catholic Youths Urged To Hear Evangelist

Cardinal '100 Per Cent' For Graham

BOSTON (AP) — Cardinal Richard Cushing, Catholic archbishop of Boston, urged Catholic youths and college students Wednesday to attend Dr. Billy Graham's crusade in Boston Garden, adding, "I am 100 per cent" for the evangelist.

And near the end of a 45-minute chat at the cardinal's residence — with newsmen present — Graham said: "I feel much closer to Roman Catholic tradition than to some of the more liberal Protestants."

Graham, who never had met the cardinal, requested the meeting to express appreciation for the words of support the cardinal gave during two Boston crusades.

The cardinal termed Graham's message one of Christ crucified, and said, "No Catholic can do anything but become a better Catholic" on hearing Graham.

MORE EFFECTIVE

At one point the cardinal turned to the newsmen and said: "I have never known a religious crusade that was more effective than Dr. Graham's. I have never heard the slightest criticism of anything he has ever said from any Catholic source. I only wish we had a half dozen men of his character to go forth and preach the Gospel of Christ crucified."

The prelate said Graham was "extraordinarily gifted" and added:

"I have listened to him many times through the years over the radio. Dr. Graham is sowing a seed which will blossom forth in the future and result in a new era of identifying God with life."

Cardinal Cushing has praised Graham in articles in The Pilot, Boston archdiocesan weekly.

Today he said: "If I were to rewrite the article in The Pilot supporting the crusade I would have gone right out and encouraged all Catholic people to attend his meetings.

"They have everything to gain. The hand of God must be upon him."

RECENTLY RETURNED

The cardinal recently returned from Rome where he attended the Ecumenical Council.

In discussing the surge of unity since the election of Pope John XXIII, Graham told the cardinal that he (the cardinal) was known around the world for his leadership in this area long before Pope John's elevation.

INDIAN NAMES

WASHINGTON — Of the 50 states in the Union, 26 have names derived from Indian words or combinations of them.

DOCUMENT NO. 14

Catholics To Honor Graham

BY HILEY H. WARD
Free Press Religion Writer

BERLIN — Evangelist Billy Graham revealed in an interview here Monday that he plans to accept two honorary degrees from Roman Catholic colleges.

One is from Belmont Abbey College in Belmont, N.C. The other is from an unidentified college in New York State.

"I'll accept them both if my dates allow and there is no conflict," Graham said.

* * *

THE CO-OPERATION with Roman Catholics is indicative of the long way Graham has come toward a wider and more intellectual outlook.

"My sermons are probably less emotional," he said, "and I give more thought to the logic in them. One grows a little as he travels."

He said he has dropped the use of death-bed stories. He also has dropped the singing at the invitation in his meetings because some persons considered it too emotional.

Now, he said, some criticize him for "emotional silence." He now feels that emotion in his rallies should be natural.

"A crowd of 15,000 to 20,000 has its own emotion," he said. "Most psychologists say that what we are doing is all right. Any contrived emotion is wrong."

It was a confession that Billy Graham has listened to his critics. But he does not listen to them all, especially the extreme conservatives.

* * *

ASKED ABOUT those among his own followers who might not like his receiving a degree from Roman Catholics, he said: "I don't read their papers."

Graham, who has just ended a week - long crusade at the Deutschlandhalle here, shook hands Monday night with 1,000 delegates at a reception for the World Congress on Evangelism, which he will chair here beginning Tuesday night.

Asked to compare himself to the great German reformer Martin Luther, Graham said: "I wouldn't be worthy to loosen his shoe straps," the same words that John the Baptist had said about Jesus.

Graham said his own significance as a person would be a passing one.

Detroit Free Press

DOCUMENT NO. 15

THE GASTONIA GAZETTE, Wed., Nov. 22, 1967

Belmont Abbey Confers Honorary Degree

By PAUL SMITH
Gazette Staff Reporter

BELMONT — In this decade of the 20th century, "in the midst of our generation," the world is experiencing a "final shaking," evangelist Billy Graham told an audience of 1700 Protestants and Catholics at Belmont Abbey College Tuesday night.

"Things invisible and shaking are going on in our world," he said, basing his sermon on the Bible, Hebrews 12:27, which tells of a final shaking after which "those things which cannot be shaken may remain."

After receiving the honorary degree of doctor of humane letters (D.H.L.) from the Abbey, Graham noted the significance of the occasion—"a time when Protestants and Catholics could meet together and greet each other as brothers, whereas 10 years ago they could not," he said. The evangelist's first sermon at a Catholic institution was at the Abbey, in 1963, and his return Tuesday was the climax to this week's Institute for Ecumenic Dialogue, a program sponsored in part by the Abbey and designed to promote understanding among Catholic and Protestant clergymen of the Gaston-Mecklenburg area.

Graham, freshly returned from his Japanese Crusade, said he "knew of no greater honor a North Carolina preacher, reared just a few miles from here (Charlotte) could have than to be presented with this degree. I'm not sure but what this could start me being called 'Father Graham' ", he facetiously added.

In a serious tone, Graham said we are living in a "critical and crucial period in a busy world. And, I want to speak especially to the students tonight." Many students from Belmont Abbey and Sacred Heart College turned out to hear the Southern Baptist evangelist.

In a world that is being shaken, Graham said, there are some things that will remain. "When the people of Larvik, Norway returned to their bomb-shattered town after the war, their mayor addressed them them from a rubble pile that had once been a city building. 'Well,' he said, 'at least the mountains are still here'.

"The days will come, in which there shall not be left one stone upon another, that shall not be thrown down," Graham quoted again from the Bible, Luke 21, and outlined the problems facing the world today—Vietnam, the Middle East crisis, trouble in Rhodesia and Greece, a pessimistic atmosphere in the United Nations, and domestic problems with civil rights and poverty.

He added the growing population, doubling of scientific knowledge, automation, and religious deterioration as other elements that are "shaking" the world today.

"There are five definite things which will not be shaken, and will serve as mountains on which to hold," Graham said.

"For one, the nature of God does not change," the evangelist pointed out. "God does not change to accommodate himself to the 20th century. Second, the Word of God has not changed. The Bible satisfies man's basic need to know God. Let this book loose and it has its own built-in power. This is the book upon which America has been built, said Daniel Webster, and upon which the Western world was built.

"Human nature hasn't changed," Graham continued. "The spirit is sick with a disease called sin — that's what Christmas is all about."

"Moral law hasn't changed. Here we come to a problem students have today. 'Newsweek" recently said this expanding submission and permissiveness has caused more change in morals in the last 12 months than in the last 50 years.

"Finally, the way of salvation has not changed. I know how the ending of the book will be. The gospel that built this school and the gospel that brings me here tonight is still the way to salvation."

Before he entered the Abbey gymnasium Graham was interviewed by reporters and asked what he felt was the clergyman's place in civic affairs.

"Well, I think it's up to the individual clergyman to take his own stand on these issues," Graham replied. "Personally, God has never led me to march, picket or demonstrate for a particular cause. But, I do demonstrate, in a different way, and I think our demonstration is the largest in the world."

"What do you think of the clergyman's part in the military activism movement, like Father John Groppi's organizing of the people in Milwaukee?"

"I think ministers like Father Groppi have gone too far," Graham said. "They have hurt the civil rights cause by going too far in civil rights and anti-Vietnam demonstrations."

Finally, Graham was asked if he felt the action of the Rev. Dr. Cotesworth Pinckney Lewis Jr. of Bruton Parish Episcopal Church of Williamsburg, Va., was out of line when the minister challenged President Lyndon Johnson Sunday before last to publically "explain America's role in the Vietnam war."

"Yes, I think the minister's action was improper," Graham replied. "Something like this should have been done in private, but not before a captive audience. It was improper, I think, to put the President in that situation, and it was beyond good taste. However, I think Dr. Lewis didn't really mean to do that."

DOCUMENT NO. 16

CATHOLICS LAUD 'DR. GRAHAM'

Roman Catholic Belmont Abbey College, a few miles away from Billy Graham's birthplace, gave him its Doctor of Humane Letters degree November 21, making sure that the prophet is not without honor in his own country.

In his address the North Carolina evangelist spoke of the "shaking" now going on in religion around the world and particularly of the discord within Roman Catholicism and Protestantism. One thing good has come out of it though, he told his audience of nearly 1,500: "We can talk to one another as Christian brothers."

He reminded the men of Belmont Abbey and the women of nearby companion Sacred Heart College that in the midst of all the changes, some things do not change. Among these he listed the nature of God, the Word of God, human nature, the moral law, and the way of salvation.

Although there was no invitation during his address at the academic convocation, the evangelist told his audience that he had no doubts about his salvation and said that anyone who trusts in the finished work of Christ on the Cross can have peace and assurance.

Discussing some of the turmoil in the nation today and citing it as one of the "shakings" of this generation, he revealed he had been doing "all I could to help Sargent Shriver" get the appropriations to keep the federal anti-poverty program in business. In a later press conference he defended the effort and said he had called about ten congressmen enlisting their aid.

Belmont Abbey's citation classed Graham with Picasso, Einstein, Schweitzer, Churchill, and Pope John XXIII as one of the "relatively few men whose individual minds and wills have significantly shaped for good" world events.

Fundamentalists have never forgiven Graham for his first visit to Belmont Abbey four years ago, even though he preached his usual gospel message. But as far back as 1950, Cardinal Cushing's diocesan paper published an editorial called "Bravo Billy" when the evangelist preached in Boston.

In 1964 Graham and Cushing finally got together, and the cardinal said, "I only wish we had a half-dozen men of his character to go forth and preach Christ crucified as he does." The search for a "Catholic Billy Graham" has stepped up this year. The evangelist's emphasis on basic Christian doctrine won praise from Patrick Scanlon, managing editor of Brooklyn's *Tablet*, one of the best conservative diocesan papers. A St. Paul, Minnesota, columnist said Catholics have a "lesson to learn" from Graham. And Father John Sheerin of *Catholic World* told a Columbus, Ohio, audience that Catholics need men with a Graham-like charisma—but to promote ecumenism.

The latest is a Graham-inspired California group that claims to have conducted the "world's first Protestant-Catholic evangelistic service," in a Methodist church. If the scheduled soloist and pianist had been there along with the large choir, it would have been pretty close to a Graham meeting. More than 100 clergymen and laymen in Redlands, California, were invited to the service, but only two dozen came.

Roman Catholic Richard Spurney's message was a salvation sermon no fundamentalist could object to. Afterwards, those who heard it were asked whether they disliked it. None did, though Catholics found the service form uncomfortable. Most attenders were elderly saints who thought it was a good move.

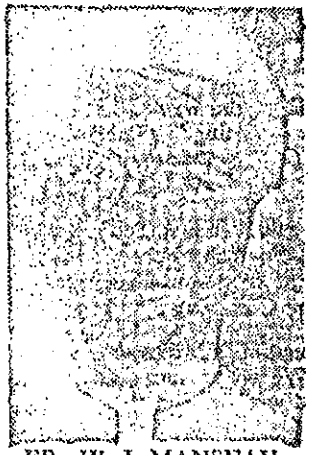
Spurney, who started the movement with Methodist minister Samuel Sallie, is full of praise for Graham and will go all-out for the evangelist if and when he includes Romans in an ecumenical effort. Spurney and Sallie both teach philosophy at Mount San Antonio College.

Spurney thinks Graham has changed a lot since his younger days—he is now less dogmatic, emphasizes less that the Second Coming is right around the corner, is not hostile to Catholics. Spurney has even written the evangelist at his North Carolina home, and has gotten standard, appreciative replies.

Spurney, who admits he once hated Protestantism as a "device of the devil," thinks converts of Protestant-Catholic evangelism must "be led to read the Bible," since both sides agree it is "the unerring Word of God" and common versions now exist. □

Reprint from editorial in CHRISTIANITY TODAY (December 8, 1967) a magazine of which Dr. Graham's father-in-law is the Executive Editor.

DOCUMENT NO. 17



FR. W. J. MANSEAU
"Catholic evangelical"

Rev. William Manseau is a Roman Catholic priest who cheerfully describes himself as an "evangelical of the Catholic persuasion" and admits to conducting Pentecostal type prayer meetings.

Moreover, he says he "thinks" he has received the Pentecostal experience called "speaking in tongues."

Father Manseau was one of two Catholic observers at Billy Graham's recent Congress on Evangelism in Berlin.

His official office is that of curate (assistant pastor) at All Saints' Catholic Church in Roxbury, Mass.

TORONTO DAILY STAR,
Sat., Nov. 19, 1966

Father Manseau said his activities have the approval of the ecumenical commission of Boston's Catholic archdiocese and the blessing of Richard Cardinal Cushing.

He called Billy Graham's ministry "a very beautiful gift of God to the world.

"Mr. Graham doesn't represent church spires and stained glass windows but goes amongst the common people talking about the love of Jesus for them."

Father Manseau noted approvingly that a Catholic publication in England recently suggested that some day the Catholic Church may canonize the Baptist evangelist making him "St. Billy."

The priestly evangelical said he was impressed by the new "openness" and "intellectual honesty" evident among delegates to the Congress on Evangelism.

DOCUMENT NO. 18

AMERICA

JULY 20, 1963 TWENTY-FIVE CENTS

PUBLISHED BY JESUITS OF THE UNITED STATES AND CANADA

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Are Americans Human?

BERNARD LEEMING

FR. LEEMING, S.J., professor of theology at Heythrop College in England, wrote this article just before he flew home. His lecture tour had taken him to many parts of the country.

The honest fact is that I just don't understand the reverence, not to say adoration, which everybody here seems to pay to the "American Constitooshun." I want to hear some American get up and shout: "Give us justice. Give us decency. And to hell with the American Constitution."

After all, the American Constitution, though a most respectable document, was composed at a particular period in history—and that only 180 years or so ago. I have talked with the Lord North whose grandfather tried to suppress the American rebels. The night before I flew from London, I slept in an Augustinian monastery built in 1248. Perhaps for this reason I don't attach so great importance to things only a couple of centuries old.

I admit that here I raise a fundamental issue, but I do so about three hours before I fly out of the country, and, safe in England, I need not fear tarring and feathering. All the same, I do hope that American lawyers and legislators will get hep to themselves and stop this idolatrous worship of a Constitution which is only a series of principles which can be interpreted differently. If the American Constitution forbids children saying prayers before their lessons, then so much the worse for the American Constitution. What about the Butler Education Bill in England? It *prescribes* prayers before beginning lessons, and, God knows, we in England need prayers sorely enough.

Please, I beg all possible correspondents not to write and tell me "things are different in America." I have, I may say, some glimmerings of that fact; but I think that things and the situation in America ought to conform to what is right, and that we ought not to adapt our ideas of what is right to "things in America" but to adapt things in America to what is right. Let America be a model for all the world. And on this issue, I submit that it just isn't.

Remember – The Jesuit Priest is a citizen of the Church - not of any nation.

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DOCUMENT NO. 19

Catholics and Protestants not ready for union, says Billy Graham

DR. BILLY GRAHAM, acknowledging the support Roman Catholics have given to his crusades, declared in San Antonio that Catholics and Protestants are not prepared for "organic union."

At a press conference during his crusade in this Texas city, Dr. Graham discussed a wide range of subjects. He was introduced to newsmen by the Rev. Buckner Fanning, pastor of Trinity Baptist church.

Dialogue

"There is a new climate of understanding and dialogue between Protestants and Catholics," Dr. Graham declared. "I am much closer to Catholic theology than I am to the extreme liberal theology of some Protestants. But from opinions that I hear expressed during my travels I'd say that Catholics are not ready for organic union and neither are we. And when I say we, I mean Protestants."

During the press conference Dr. Graham expressed his views on church union in the new era of ecumenism. "I don't think we have to all unite and be one big church to do the work of God," he said, "but there are areas where we can co-operate."

QUOTE:
The prospect of a dictatorship is looming very large on the horizon in America

The evangelist said the Catholic church had given "tremendous co-operation" in areas where he has held crusades and added: "A great part of our support today comes from Catholics. We never hold a crusade without priests and nuns being much in evidence in the audience." He said that in America, some people want more liturgy in worship services, some want more ceremony and others want less formality. Hence the difficulty in achieving organic union.

Emphasising that he strongly endorses the campaign against poverty, the evangelist said, nevertheless, that "if the church does not minister to the spiritual needs of the people, I don't know who will minister to them."

Elaborating, he said that "we have built a materialism without giving people something to believe in" and he warned that "when you create a philosophical or religious vacuum, totalitarian or alien ideas move in."

"Christ came to minister to the whole man," Dr. Graham said, "and some people have leaned too far in one direction and haven't ministered to the total person." Recalling a point he made to Southern Baptists in Houston, Dr. Graham said, "We are heading toward disaster unless we have a moral and spiritual reawakening, and disaster can easily be a dictatorship."

"The prospect of a dictatorship is looming very large on the horizon in America," he said, and explained that the people of the United States "are afraid" and will "vote for law and order regardless of the (party) label."

When people are fearful and ballot on this basis, he said, dictatorship may be born. "This is what led to Hitler."

Discussing "fear" in America, Dr. Graham said he is told that some people are afraid to move about the streets. "This is quite a change in America and this fear is pervading the country to a far greater sense than the violence itself." He cited Franklin Roosevelt's statement, "We have nothing to fear but fear itself." Asked if he thought there was still time to avert disaster, the evangelist said, "Yes, I do, but time is short."

"I think if America repented of her sins and returned to God we can be spared the disaster which awaits us.

DOCUMENT NO. 20

100 Cardinal Drive
Taylors, South Carolina
May 12, 1965

The Billy Graham Evangelistic Association
1300 Harmon Place
Minneapolis, Minnesota 55403
Attention: Mr. W. R. Martindale, Spiritual Counsel

Dear Mr. Martindale:

Your files will probably show you that in February, 1965, I made the inquiry as to how, after admitting he was in hell, the Roman (Pagan) Church had gotten the late President John F. Kennedy out of that place. As Mr. Graham's Spiritual Counsel, you made reply on March 31, 1965, for which I am grateful. You may be aware of the fact that the Sacred Heart Hour, makes the claim that the late Mr. J. F. Kennedy is now in Heaven.

My question in the February correspondence was, "...could you tell me how this man was released from Hell?". Your reply, which was not an answer to my question, was in part, as I quote: "The statements that you are questioning, of course, are a part of the Roman Catholic teaching. The soul goes to purgatory to be purged of earthly sin before it can enter into heaven." As Spiritual Counsel for an association as large as this, surely this is a most crude reply. The cardinal presiding at the funeral did not say the deceased was in purgatory, but in Hell. My question was how he came out. Was your reply intentionally worded so, if it fell into the hands of a Roman Catholic, or some uninformed (so called) Protestant, it would not cause offense? If so, then you did a good job of wording it. What Spiritual counsel! Is it true that the Association has established the policy not to write or say anything that would be offensive to the Roman Hierarchy?

The very same question referred to above was asked a certain university not too far from here, and I give you **x** their reply: "The Bible says, 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ...' X--not through the Church. Any man who dies with his faith in any church will reap the wages of spiritual death."

I trust the preceding paragraph will be of help to you, in case some other person writes asking a similar question. If you still are confused regarding a person getting out of Hell, please advise. I should be happy to help enlighten you.

Most sincerely yours,

Julius C. Taylor
Born Again through the
finished work of Christ

DOCUMENT NO. 21

(Photographically reproduced from the New York *Times*, November 9, 1963)

Dr. Graham Envisions a New Era for Christianity

By GEORGE DUGAN

The Rev. Dr. Billy Graham told 750 Protestant ministers yesterday that "something tremendous" was happening to both Protestantism and Roman Catholicism. He defined this as an "awakening" of reform and revival within Christianity.

Dr. Graham spoke at a breakfast meeting in the Park-Sheraton Hotel. He was present to promote the Billy Graham Pavilion at the World's Fair, but he devoted much of his talk to the changing climate of modern religion.

"If Pope Paul asked me to go out and preach the Gospel as I see it," he observed, "I would do it."

Then he added with a smile: "I would even go out with Jack Benny." Dr. Graham recently appeared as a guest star on the entertainer's television program.

The evangelist recalled that during a recent Graham crusade in São Paulo, Brazil, the Roman Catholic Bishop stood beside him and blessed the converts as they came forward.

Protestant leaders protested that such a display should not be permitted. Dr. Graham said he told them: "He's the Bishop here. You go ahead and stop it."

On Nov. 18 Dr. Graham, for the first time, will address the student body of a Roman Catholic school. He will speak at Belmont Abbey and College, near Charlotte, N. C.

Evangelist Tells Ministers of Catholic-Protestant Approach to Harmony

It will be the first of five preaching engagements at Roman Catholic institutions.

Dr. Graham also commented yesterday on "speaking in tongues," the phenomenon that is spreading over the country.

"I don't understand it myself," he said, "but not so long ago the wife of a highly placed Presbyterian minister started to talk in an unknown language. And a few Sundays ago a clergyman declaimed against the phenomenon during morning worship, but later that day found himself speaking in tongues."

Dr. Graham asserted that "The Holy Spirit is at work all around us." Bible study classes have been started in the Beverley-Hilton Hotel in Los Angeles, he noted, and motion picture stars are reading the gospel.

"The time has come for all of us to go out and be fools for Christ," he said.

The 44-year-old evangelist said that he took a stroll on Times Square Wednesday night and was shocked at the "vacant stares and the emptiness."

"Pornography was everywhere," he observed, "and everybody was there but the church."

He told the ministers that he heard one street preacher declare that "Billy Graham's full of holes."

Later, he explained that he went unrecognized because he wore a hat and dark glasses.

The $600,000 Billy Graham World's Fair pavilion, designed by Edward Durrell Stone, is on 60,000 square feet at the juncture of New York Avenue, the Avenue of Americas and the Avenue of Eurasia.

It will be enclosed by an octagonal garden wall. Inside there will be an air-conditioned theater seating 400 persons, a chapel, several counseling rooms, a lounge and administration offices.

A 28-minute evangelistic film, "Man in the Fifth Dimension," narrated by Dr. Graham, will be shown free once each hour through the duration of the fair.

The film, produced in Todd-AO, will be simultaneously translated in French, Spanish, Chinese, Russian, Japanese and German.

The director of the pavilion will be Dan Platt, who has been on the Billy Graham Evangelistic Team 12 years.

DOCUMENT NO. 22a

Right or Wrong

Billy Graham: Can we approve?

SOME weeks ago, Father John E. Kelly of the Bureau of Information at the National Catholic Welfare Conference in Washington was widely quoted in a statement on Billy Graham. He applied Catholic teaching to this particular evangelist and, according to traditional moral principles, he pointed out that no Catholic could attend a Billy Graham service without committing the sin of "communicatio in sacris"—sharing in worship with heretics.

Now despite the fact that there have been revivalists traveling up and down the land ever since the days of John Wesley, and every Catholic pastor several times in his ministry has had to warn his people against visiting the big revival tent on the circus lot, Father Kelly's statement somehow made the headlines.

Why? Was it thought that Billy Graham was an exception?

Father Kelly treated the matter with conventional courtesy, but the weeks that have since elapsed we have seen his courtesy mistaken for a mild sort of approval. The Graham organization has been announcing that the Catholic Church—priests, lay leaders, and press—are generally favorable to Mr. Graham. Thus, in commenting on Father Kelly's statement, Mr. Graham said that "the Catholic Church has always been as friendly and tolerant as their Church Law would allow."

This is ambiguous. We are tolerant and friendly to Billy Graham & Co. just as we are to the Lutherans, Presbyterians, and Jehovah's Witnesses. However, our tolerance and friendliness exist only at the social and civil level. It stops dead where religion enters in, for there we are at loggerheads with anyone competing for souls with the one Church authorized by Christ.

Mr. Graham keeps repeating—and this is frequently picked up by the daily press—that a number of priests have been attending his New York meetings, "even though it is impossible for them to give official sanction."

It is true that priests have occasionally gone to Protestant services and there may be a few observing Mr. Graham's technique, but their presence is by no means to be construed as sanctioning his teachings. Mr. Graham must remember, too, that many Protestant preachers now wear the clerical garb first worn by the Catholic clergy—and therefore could be mistaken for priests.

Thus the idea is sedulously being fostered that the Catholic ban on attendance at Mr. Graham's services amounts to a mere technicality, that the Church actually sees great good in these Protestant sermons and hence there is no harm in Catholics listening to them.

The truth is, however, that Billy Graham is strictly on his own without competent knowledge and absolutely without authority to teach. He is equipped with a glib tongue, a sharp wit, and a certain amount of charm. He is a forceful and persuasive preacher, but this only helps to mislead his listeners. Such is his power that even a fairly well instructed Catholic might be deceived.

Mr. Graham does not refer his converts to "God's Church" or to "the Church founded by Christ" or to "the Church of God's choice." No—it is "the Church of your choice," implying that all churches were founded by God however much they may contradict one another, or that none of them was founded by God, or that if one of them was founded by God it is impossible to discover which it may be.

Of course, God does not want you at "the Church of your choice." He wants you at "the Church of His choice."

BUT even if Billy Graham preached straight Catholic doctrine right out of the Roman Catechism, it would be against Catholic principles to attend unless Mr. Graham had first been authorized by a

DOCUMENT NO. 22b

Catholic bishop, for like it on not—Christ established a hierarchial Church, charging its officials to keep careful watch over the preaching of the word. That's plain history.

Thus, Jesus told the Apostles to reprove an erring brother, and if he did not mend his ways, to excommunicate him ("if he will not hear the church, let him be to thee as the heathen and the publican").

The Apostle Paul tells St. Timothy, a first-century bishop, to "Reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine; but, according to their own desires, they will heap to themselves teachers, having itching ears: and will indeed turn away their hearing from the truth, but will be turned unto fables."

He tells St. Titus, "A man that is an heretic, after the first and second admonition, avoid."

Now heresy is false doctrine. But one must have authority to separate the true from the false. Is there in the world today a church that brands heresy and excommunicates heretics? If so, it is certainly the religion of Christ, but it does not sound like the kind of religion being preached by Billy Graham.

Mr. Graham styles himself "Reverend" and calls himself a minister of Christ. But if he is that, he must fulfill the ministry enjoined by His Master.

Does he change bread and wine into the Body and Blood of Christ? ("This do ye in commemoration of me," Our Lord bade His first priests.)

Does he forgive sins? ("Whose sins ye shall forgive, they are forgiven them.")

Does he anoint the sick? ("Is there any one among you sick? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord.")

Mr. Graham does not do these things because he does not believe he is able. He knows that he lacks what the Christian Church has always called "power of Orders." To explain:

The majority of Christians in the world today believe that these special powers (to consecrate the Body of the Lord, forgive sins, etc.) are received from Christ through what is called "succession of Orders"—that is, the powers are handed along from one generation to the next by those who have the powers themselves. The powers come ultimately from Jesus, and the one who claims those supernatural powers must be tied in with Jesus through an unbroken succession.

Let's think of a rather long freight train. Now, there is no power in the cars themselves. It's all in the engine. So that if the cars are going to move, they have to be properly coupled. And if there is anything wrong with the coupling, no matter how new the car may be, no matter how solid and good looking, it just won't budge.

The Catholic Church and the Orthodox Churches have always guarded that coupling most jealously. We find it in St. Paul telling Bishop Timothy to "impose not hands lightly upon any man."

So, you see, a laying on of hands is needed! Well, supposing you wanted to be a priest and supposing that for some reason St. Timothy had refused to impose hands on you, couldn't you just go to any pious old gentleman in the Church and have him lay his hands on your head? Of course not! The old gentleman can't give what he doesn't have.

So here we have St. Timothy, a bishop appointed by St. Paul the Apostle, giving some power by laying his hands on other men, and here we have St. Paul warning him to watch out whom he selected for that imposition. We know that St. Timothy had received his power from St. Paul, and St. Paul had been ordained with St. Barnabas at Antioch. The Scriptures thought these matters worth mentioning.

Only a bishop can ordain a minister of the Gospel, a priest, and the Catholic Church for hundreds of years has seen to it that there are three bishops assisting at the consecration of every other bishop. It is a kind of triple insurance against the breaking of that golden chain reaching from this twentieth century to the historical Person of Christ.

BILLY GRAHAM, then, is a layman preaching his own ideas on religion—just like your Methodist preacher around the corner, or the fellow in the storefront church opened up last month on Main Street. For Protestants, it may be all right to take in such services. Protestants are essentially seekers after the truth. But ours is a religion founded on the rock of God's revelation. We don't have to seek after the truth. We have it.—**Rev. Richard Ginder.**

DOCUMENT NO. 23a

Right or Wrong

Billy Graham: Do we approve?

IN recent weeks the Catholic Press has taken forceful steps to banish the notion, carefully fostered by Billy Graham & Co., that although technically the Catholic Church disapproves of the evangelist, deep down she is all for him and wishes him thousands of converts. It is not hard to understand how this false notion could have developed.

Looking back on it, we can recall that as an evangelist Billy Graham was like a breath of fresh air after such apostles of hatred for Catholics as T. T. Shields, Harvey H. Springer, L. J. King, Fred J. Junior, etc. Here, for a change, was a Protestant gospeler who did not blacken our Holy Father nor insult our Sisters. Overcome with gratitude for this novelty of fairplay from a religious adversary, we Catholics spoke kindly of Mr. Graham — and our kindness was mistaken for approval.

Early last month Father John E. Kelly of the Bureau of Information at the National Catholic Welfare Conference in Washington was widely quoted by the daily wire services and the weekly newsmagazines in a clear statement of Catholic principle as applied to heretics in general and Billy Graham in particular. At the same time, Father Gustave A. Weigel, S.J., said approximately the same thing in America. And he too was widely quoted, both in the daily and in the Catholic Press.

Concurrently, a spokesman for the Archdiocese of New York announced that "there is nothing new in what Father Kelly said. Catholics are always prohibited from attending Protestant religious services." Then on May 4th, the New York Times reported that the Cardinal Archbishop of New York had ordered a series of sermons preached by his clergy, taking issue with Graham and warning Catholics against participation in his brand of false worship.

Nevertheless, the Cincinnati Enquirer of May 23rd carried a letter from Mr. Graham plugging his New York campaign and stating that "Catholic, Protestant and Jewish leaders have spoken out in favor of this coming spiritual crusade. . ."

To save Mr. Graham the embarrassment of being shown in bad faith, we will swallow hard and assume that his letter was only so much boilerplate, mimeographed and got out weeks before the wide publicity given to Father Kelly's and Father Weigel's restatement of the Church's position on heresy.

Still — may we ask Mr. Graham to name three "Catholic leaders" who have spoken out in favor of his "spiritual crusade"? Failing that, could he perhaps name two such persons? Indeed, could he name even one Catholic leader who has endorsed the Graham revival movement?

WE ourselves were wrong last week in asserting that Mr. Graham refers his converts to "the church of their choice." We had had our doubts about this, and inquiry with official Catholic sources in Buffalo and Washington following a Graham campaign in those cities disclosed that not one "convert" had been channeled to the Catholic Church through Billy Graham & Co.

Now we have further proof that Graham's converts are referred to "the church of their choice" — provided it is not the Catholic Church:

Time had reported (May 6) that "Numbers of those making decisions turned out to be Roman Catholics (whose pledge cards are duly passed along to Catholic Churches)." To readers who challenged this statement, Time backed water (by first-class mail) with the explanation that:

"Actually, as this is a Protestant crusade, directed to Protestants, no pledge cards are sent to Roman Catholic churches. As a matter of fact, Billy Graham's headquarters have no association at all with the Catholic Church. Our report was the

DOCUMENT NO. 23b

result of a misunderstanding and we extremely regret it."

ON May 24th, Archbishop Karl J. Alter preached before Cardinal Spellman in Cincinnati. From his sermon, one would gather that the Archbishop of Cincinnati had read Graham's letter in the Enquirer the night previously:

"To refuse to accept the full teaching of the gospel, to set up some independent, private interpretation of (Christ's) mission; to substitute personal opinion in place of His authoritative command; to dismember His divinely established Church by heresy or schism, is, in the final analysis, to dismember Christ and to reject His claim to our loyalty and obedience."

To Billy Graham, conversion "involves three things: repentance, faith and being born again." "You don't have to understand it all, and you don't have to have emotion about conversion," he says.

Archbishop Cushing of Boston certainly had this particular phase of the Graham apostolate in mind when he declared, May 26th:

"How many good people who profess to love Christ have failed to recognize and understand the relation of Christ and His Church, and have thought of Christ's influence in their souls in terms of a vaguely experienced inner conversion — a conversion that sometimes manifests itself in a meaningless profession of faith over the length of a sawdust trail that leads only to emotional confusion and religious indifferentism."

APART from these statements by leading members of the American Hierarchy — and they just chanced to cross our field of vision in the last few weeks — we have a swatch of clippings representing editorial opinion among Catholics since the start of Mr. Graham's highly publicized New York campaign.

"About Mr. Graham" was the headline in the North Carolina Catholic.

"It should hardly be newsworthy.

"The fact that Catholics, out of devotion to Christ and the Church He gave them, do not attend the worship services of the denominations.

"It's nothing new. Just the plain fact that the religions which men set up are different from, less than, the Church God established.

"But when it comes to applying that simple truth to the Reverend Mr. Graham of Charlotte, North Carolina, then there's trouble, and a journalistic tempest."

To The Evangelist of Albany, N.Y., "Graham's methods are not so much concerned with seeking the truth as they are with finding a way of feeling good.

"Because Mr. Graham's preaching crusade is basically interdenominational, Catholics are not permitted to participate."

The Messenger Edition of OUR SUNDAY VISITOR in Covington, Ky. recalls how, "Last month while being interviewed by the New York Times, Billy wanted to know why the Catholic hierarchy had not taken a position on him one way or the other. In answer to this we say that there is no need for the hierarchy to make a special case out of Billy Graham. Our position on Protestant clergy preaching is certainly well known by now."

According to Msgr. Walter W. Curtis, S.T.D., writing in The Advocate of Newark, N.J., "Since, therefore, Billy Graham is a Protestant minister teaching a form of Protestant doctrine, and preaching a Protestant faith, Catholics have no more business in Madison Square Garden than they have in the little Protestant churches around their own corner. Billy's 'church' is bigger, Billy's audience is larger but his doctrines are still the incomplete and distorted doctrines of Protestantism.

"Billy is wrong when he gives the impression that Catholics are not forbidden to attend his sermons. Catholics are forbidden to attend religious services in any Protestant gathering except for serious reasons. This universal law of the Church states clearly: 'It is unlawful for Catholics to assist actively in any way at, or to take part in, the religious services of non-Catholics.' This is Canon 1258 Paragraph 1 of the canon law of the Church.

"The mere fact that a bishop or cardinal does not issue a pointed prohibition respecting Graham's revivals carries no implication of approval. The general law of the Catholic Church is clear and exact.

"In view of this known Catholic law, a bishop need feel no duty to make any further declaration. Any use of a bishop's silence to draw an implication of approval of Billy's preaching would be wrong and unjust."

Anyone still in doubt about Catholic opinion on Billy Graham? — **Father Richard Ginder.**

DOCUMENT NO. 24a

THURSDAY, MARCH 17, 1955

Where Is Billy Graham Going?

The *Christian Beacon* is constantly getting letters from people asking questions concerning Evangelist Billy Graham. One of these questions is, "Where is Billy Graham going?" People are beginning to wonder, and they are asking an increasing number of questions about this young evangelist who arose out of the South and came preaching Jesus Christ. There were many, when he arose, who looked forward with great thanksgiving to what would lead to genuine revival. But Billy has so limited his message and broadened his fellowship by that limitation that it is clear to many the he has become a promoter of the ecumenical movement.

A listing of some of the facts, with real affectionate concern for Dr. Graham will be of help. It should be said that these questions have been taken up with Dr. Graham by no less an evangelical leader than Dr. Robert T. Ketcham, national representative of the General Association of Regular Baptist Churches, and by others, too.

Right after Billy began, there was evidence of his insistence, in his city-wide campaigns, upon the inclusion of modernists in his sponsorship. It was not necessary; no evangelist has to do it. In a free country, a leader can arise on his own merit. He does not need the sponsorship of men who are modernists. Here are some of the milestones that showed the trend of Dr. Graham's course.

1. Colorado Springs *Gazette and Telegram*, Friday, May 29, 1953, carried a long story on Graham's consideration of the famed Glen Eyrie estate. Graham announced that it would become an independent religious conference center. Graham's News Letter, "Decision," October, 1953, announced: *"We have now decided definitely against the acquiring of this property.* We are going to intensify our efforts in the field of evangelism, integrated into the established churches of the nation. If you hear any more rumors to this effect, you will know that they are *definitely not true.*"

Moody, Sunday, and other evangelists have started their independent conference grounds and from them have come other activities, such as Northfield and Moody Bible Institute. Graham made a major decision not to enter such fields of activity, but, instead, to work through the established churches which included, of course, the major bodies which are a part of the National Council of Churches.

2. In the same year, *Social Action*, published by the Council for Social Action of the Congregational Christian Churches and by the Commission on Christian Social Action of the Evangelical and Reformed Church, with Liston Pope, now a member of the World Council's Central Committee as its first chairman, discussed at length Billy Graham and said, "More than any other evangelist Billy Graham avoids challenging existing institutions and thought

patterns. His efforts to work with and through the churches reflect this institutional concern. Wesley successfully flouted the institutional Church of England: Billy Graham wins approval because he works with the churches."

So this pattern of operation began to be clearly established and recognized.

3. The May 2, 1953 issue of the St. Louis *Post-Dispatch* carried the announcement of Dr. Graham's month-long crusade at Kiel Auditorium in St. Louis under the auspices of the St. Louis Church Federation, and in this article Dr. Graham is quoted, "I like to think of myself as a conservative-liberal, with the hyphen. I don't like to be called a Fundamentalist." And the story then reports, "In both Syracuse and Detroit, the Graham crusade is sponsored by the church federation or council of churches."

In both of these cities the most pronounced and outstanding modernists are leaders in these church federations, and Graham joined hands under the sponsorship of these men who deny the blood of Christ. The federations are units of the National Council of Churches.

He concluded his great Detroit campaign by having as co-speaker one of the most outstanding modernists of the day, Dean James A. Pike of St. John's Cathedral, New York City. Pike is not only a modernist, but is one of the prominent anti-anticommunist clergy of the hour.

4. *Presbyterian Life*, official organ of the Presbyterian Church in the U.S.A., October 3, 1955, featured an article, "Billy Graham, Evangelist," with the following commendation of Graham: "He uses and recommends the Revised Standard Version. During an evangelistic campaign in Korea last winter, he was able to reassure General Van Fleet on this score: The General had found the RSV very helpful, but was discouraged when he heard that copies of it were being burned as 'perversions' back home. Graham told him that RSV was simply the best translation of the Holy Word in English, and that he could read it with confidence. This was Graham's policy long before the whole Bible was published in the new version. A representative of publishers Thomas Nelson and Sons told Graham that his comment had sold more copies of the RSV New Testament than had any of their salesmen."

Standing before an audience in Pittsburgh, Dr. Graham held up the RSV and commended it to the Christian public.

5. Representatives of Dr. Graham were unable to arrange for a city-wide campaign in New York City several years ago because at that time spokesmen for Graham insisted that Bishop G. Bromley Oxnam be asked to appoint representatives on the committee sponsoring the campaign and also representatives from Union Theological Seminary he requested to be on the committee. Certain evangelicals in New York City declined to go along with such a sponsorship and

confusion of the issues of the hour. Similar difficulties had delayed any major campaign for Chicago and also for Philadelphia.

Jack Wyrtzen, independent youth evangelist, invited Billy Graham to be the speaker on his anniversary with a rally in Madison Square Garden. It was thought that in this way Graham could be shown that he could get great crowds in New York City without the sponsorship of the modernists or the Protestant Council of New York. But at the last minute Billy Graham himself brought in some members of the Protestant Council to whom he gave places on the program. The papers reported his negotiations with leaders of the Protestant Council of New York, which is a modernistic body in the control of Bishop Oxnam and his associates of New York City.

At the close of the meeting in New York it is reported that Dr. Graham stood before the group that had come to the front and told them to go join "the church of their choice." This aspect of the Graham campaigns has given great concern to God's people. When men are saved, they should be directed into true, Bible-believing, separated churches which are not yoked with modernism and fed with modernist doctrines.

Evangelism cannot carry on its activity outside of the limits of the commands of God. Evangelism must be Scriptural. A Scriptural evangelism will not take young babes, just born to the knowledge of Christ, and turn them over to the modernists to feed. It is rather interesting, as an outcome of the meeting in Madison Square Garden, with Jack Wyrtzen, that Jack Wyrtzen himself, when he had his great evangelistic emphasis in Madison Square Garden several years ago, without fanfare, without the press and the publicity that Graham has obtained, had a larger crowd and more converts than Billy Graham himself had the night he came.

The latest development concerning Graham's relationship with the modernists is a report in the New York *Times*, Sunday, March 13, stating:

"The Rev. Dr. John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church, announced that he would go to Scotland to participate in the opening meeting of the crusade.

"Dr. Bonnell said he had been invited by Dr. Graham and the Scottish executive committee to take part."

Graham opens his campaign in Scotland on March 21. Dr. Bonnell is the author of the article referred to in our discussion of Dr. Graham's address at Union Seminary given on page 1.

One question that needs to be asked is, Why is it that the modernists are willing and ready to go along with Billy Graham? The answer is two-fold.

First, Graham has no word of criticism concerning them, and the crowds and converts that he obtains are in many cases funnelled back into their particular churches and they are able to increase their support.

DOCUMENT NO. 24d

Second, and this is indicated by an article in the *Christian Century* dealing with Graham's appearance in San Francisco, there is a recognition on their part that Billy Graham has been changing and they hope that he will come closer to their ways. When the modernists openly make such claims, it is clear that they are willing to support Billy Graham for what they can get out of it and how they can help him. Billy Graham's message delivered at Union Theological Seminary is an indication of how Billy Graham has changed and the way in which he is going.

The land today is in need of great revival. Unquestionably, the fear and unrest that has come as the result of world uncertainty and the hydrogen bomb have turned the minds of many people back to the things of God. The tragedy is that when the people are in a condition to listen, instead of hearing the truth concerning the church, the apostasy, and the need of preserving the faith, and of having true churches, we are witnessing the rise of an evangelism which simply turns these people who are looking for something back to the modernist church to receive not the answer which God gives but the answer of rationalism and modernism and neo-orthodoxy. Evangelism should not build the modernist churches and strengthen the NCC and the WCC.

Christian leaders are beginning to recognize this and so the Southern Baptist publication, *The Baptist Messenger,* Oklahoma City, contains an editorial, "Turning to Religion—Not God," indicating that this return is to a vague and inclusivist concept of religion and not to the God of the Scriptures as He is presented in Jesus Christ. Graham's failure to draw these clear lines as they are drawn in the Scriptures and his inclusive evangelistic emphasis are misleading and confusing many people, especially evangelicals who rejoiced when he first came preaching, and still earnestly desire that the fruits of what he is doing now may be conserved in true, Christian churches. However, Graham's latest endorsement of the World Council of Churches, the article quoted in last week's *Christian Beacon,* as he gave it in his own statement appearing in the *Daily Sketch* of London, for February 21, shows more clearly than anything else how far he has gone. Referring to the second coming of Christ, he said, "This scriptural teaching was confirmed by the World Council this last August at Evanston."

Evanston, of course, in its utter confusion and inability to agree concerning Christ, the Hope of the world, did not confirm the testimony that Jesus Christ is coming back to this world in the Scriptural sense that He is coming visibly, personally. Because of these matters an increasing number of Christian people are praying for Dr. Graham and are much concerned about what is happening. But God is able to give His people in these circumstances an understanding in the light of the Scriptures. All the work of all men must be evaluated by the Lord's people in the light of the Scriptures alone.

DOCUMENT NO. 25

THE WASHINGTON POST *and* TIMES HERALD
A 8 *Friday, April 26, 1957* ***

Graham Ban Unofficial, Catholics Told

PROVIDENCE, R. I., April 25 (AP)—A warning by a Roman Catholic priest against Catholics listening to evangelist Billy Graham does not have the authority of a church pronouncement on the subject, a spokesman for the diocese of Providence said today.

It has only the authority of the priest who issued the warning and the magazine which published it, said the spokesman, who added that Catholics should judge the warning on its merits even though it is not official pronouncement.

The Rev. John E. Kelly, director of the Bureau of Information of the National Catholic Welfare Conference, had warned Catholics against attending the evangelist's coming New York crusade.

DOCUMENT NO. 26

Graham Services Hit by Catholics

NEW YORK, April 24 (AP). — A leading Roman Catholic spokesman said today that evangelist Billy Graham was "a danger to the faith" for Catholics, and that they should stay away from his forthcoming New York crusade.

In the current issue of the Homiletic and Pastoral Review, a magazine for Catholic priests, the Rev. John E. Kelly said Graham's services are Protestant in nature — and Catholics are forbidden to attend such services.

Father Kelly, director of the Bureau of Information of the National Catholic Welfare Conference, Washington, said Graham "is certainly a man of prayer, humble, dedicated, devout." But he cited various reasons why Catholics should not attend his services — a main one being that he does not accept the Roman Catholic position of being the only true church.

DOCUMENT NO. 27

Graham Calls Pope John Model for Successor

Evangelist Praises Pontiff's Efforts Toward Reconciling All Christians

Bonn, Germany, June 7 (AP) – Evangelist Billy Graham said today it would be a tragedy if the next Roman Catholic pontiff does not show Pope John XXIII's desire to reconcile all Christians.

"I admired Pope John tremendously," Graham told a news conference at the start of a preaching mission in West Germany. "I felt he brought a new era to the world.

"It is my hope that the cardinals elect a new Pope who will follow the same line as John. It would be a great tragedy if they chose a man who reacted against John, who re-erected the walls."

Unsure About Reds

Graham made clear it was "the tolerance and love and ecumenicity (sic) of Pope John" that he was praising and not the contacts with the Communist East.

"I am not sure that these contacts were wise," Graham said. "I do not know. I am not that much of a political man."

The Protestant evangelist held his news conference shortly after meeting for 40 minutes with Chancellor Konrad Adenaeur, a Roman Catholic.

Agree on Much

"We talked entirely about theology and spiritual matters," Graham reported. "We found ourselves in quite a lot of agreement."

It is Graham's fourth visit to West Germany, which he said could provide spiritual leadership for the world because of its philosophical and intellectual resources. He is going on from Bonn, where he will not preach to Nuernberg and Stuttgart.

Pittsburgh Post-Gazette 6/8/63

DOCUMENT NO. 28

For Adults Only?

Last week the best-known Baptist in the world, Evangelist Billy Graham, was in a controversy with some members of his own church over what they considered his un-Baptist views on baptism.

The fundamental distinguishing belief of Baptists is that baptism should be administered only to believers as a sign and symbol of their conversion—not as a means of grace, or cleansing from sin, or a setting apart, as with other forms of Christianity. The corollary to the Baptist tenet is that infants are too young to believe and therefore must not be baptized. Yet in an interview in the biweekly *Lutheran Standard,* official publication of the 2,300,000-member American Lutheran Church, Graham was quoted as saying: "I still have some personal problems in this matter of infant baptism, but all of my children with the exception of the youngest were baptized as infants. I do believe that something happens at the baptism of an infant, particularly if the parents are Christians and teach their children Christian truths from childhood. We cannot fully understand the mysteries of God, but I believe that a miracle can happen in these children so that they are regenerated, that is, made Christian, through infant baptism."

"Strange thoughts, these," editorialized the Washington weekly *Capital Baptist.* "We do not believe in baptismal regeneration for adults, who are supposed to know what they are doing, much less for infants . . . If Graham really believes the things he is quoted as saying, he probably has started the biggest controversy that Baptists have had for many a moon."

At week's end, Graham said he deplored the controversy, and felt that the *Lutheran Standard* had "misinterpreted several statements I made." His children, he explained, were baptized at the age of 9 and 10 by their own choice in the Presbyterian faith of their mother. Describing his as "an ecumenical family," Convinced Baptist Graham said that while he respects the opinions of those who have different views on baptism "my personal convictions are those of my denomination."

TIME
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1961

DOCUMENT NO. 29a

THE TROWEL AND THE SWORD

Vol. I, No. 2 SHELTON COLLEGE Ringwood, New Jersey

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President John W. Murray of Shelton College, Ringwood, New Jersey, and pastor of the Church of the Open Door in Philadelphia, Pennsylvania, recently asked permission to use the transcript of a tape prepared some time in March 1957 for Dr. Elmer Palmer of Chicago. It was Dr. Palmer's desire to have a personal word concerning some of the aftermaths of the Billy Graham Crusade in New York. At that time I thought it would be used for a meeting of Conservatives in consideration of a Chicago campaign. I felt it wise to put my statement on tape and let the group hear it, as letters are ofttimes misunderstood.

I asked that it not be published. However, the Reverend William Anderson, at that time Director of the EFMA Purchasing Department, whose office is next to mine at 30 Cortlandt Street in New York, heard the tape when we were going over it, was intensely interested and asked permission to take it to the NAE Convention in Chicago. I gave him permission and he played it to a number of people. Many of these wanted copies of the tape and he made some there. He said Dr. Grady Wilson had heard the tape and wanted a copy for he felt that Billy Graham should hear what I had to say. So a copy of the tape was given to him. Many others have asked for copies and they have been sent all over the country.

Some months ago at an ordination service in Calvary Baptist Church, Rev. A. Donald Moffat of Shelton College, asked permission to reproduce it. I thought at that time that he meant merely to make other tapes, but through misunderstanding Brother Moffat had the statement mimeographed. A copy was sent to me by Dr. Murray, and I have gone over it making a few changes--nothing vital, eliminating repetitions, etc., and have given him permission to use it.

It is my personal reaction obtained six months after the conclusion of the campaign. I could note only the surface outcroppings. I had no time to make thorough investigations. It is unfortunate that a capable, impartial person was not employed to do the "legwork" necessary to a carefully documented report on the crusade and its effect upon the orthodox Christian groups of New York. The Billy Graham organization sent Dr. Robert O. Ferm to the city to report on the Crusade's aftermaths. The press report of Ferm's supposed finding was decidedly limited, probably because they recognized it as propaganda. Some of his published statistics were ridiculous.

My statement is a personal one containing only such information as one can obtain in a superficial survey. I have been laboring in this city for twenty-two years and of necessity have learned much of the blight which the type of religious rationalism the Protestant Council as a group creates.

I believe Dr. Murray to be a man of high integrity of a balanced outlook on the growing apostasy of our day, and one who knows the difference between protests and tirades. He has my permission to use this statement in any way that he desires.

11/21/58 WILLIAM WARD AYER

DOCUMENT NO. 29b

AFTERMATH OF THE BILLY GRAHAM CRUSADE IN NEW YORK

Dr. William Ward Ayer

In reply to a letter from Dr. Elmer Palmer of Chicago, I am making a tape with some information concerning some of the aftermaths that have become evident concerning the Billy Graham campaign in New York. Dr. Palmer asked: "What is your attitude, or how do you answer the question about the surplus money being left to the New York Federation of Churches and their Department of Evangelism? Is it true or not true that the New York pastors' fundamental organizations do not have access to the files of the campaign, because they are in the hands of your local federation?" And there are more questions that are similar.

In answering these questions, I want to make a rather lengthy statement, and I wish you would bear with me as I make it.

The New York Times, through its religious editor, George Dugan, on Sunday, January 26th, 1958, presented a survey of the influence of the Graham campaign upon the city. The article was headed "Graham's impact held fleeting as ministers have appraised the crusade." An attempt was made to get the churches that participated to give statistical reports concerning the additions to their congregations as a result of the Crusade, and to ascertain just what spiritual effect the sixteen-week evangelistic effort had upon the churches. The summation of the ministerial report was that the Protestant churches received a spiritual lift, but otherwise the meetings made little religious impact upon the city. The reports of the ministers on the results of the Crusade differ as widely as the theological differences of those who belonged to the Crusade Committee. They are as confusing as the sponsorship of the meetings was to people who saw rationalistic liberals hand-in-hand with those who are propagators of the "faith once delivered to the saints." They heard the Gospel preached plainly in the Garden at one time, and then heard the same Gospel subtly denied in the pulpits of some of the sponsors on the Lord's day. There is a great deal of confusion as the result of this intermingling of sponsorship and after-results of the campaign. One hesitates to be critical of anything that has God's stamp upon it. At the Garden the Spirit moved and souls were saved; but when the whole crusade picture is surveyed, many puzzling elements are seen. Search through Christian history and it will be difficult to find something to use as a precedent for the interpretation of the New York Evangelistic Crusade.

Now, I have labored for God in New York for twenty-two years and speak out of that experience. Fourteen of these I was pastor of one of New York's leading evangelistic churches. Conservative Christianity is sadly in the minority, yet for many years a true testimony has been borne by faithful pastors. We Conservatives knew there were two types of Protestant churches and ministers: the redemptive and the non-redemptive. Thousands of church members were told they must go to certain churches to see souls saved and the Word of God faithfully preached. Modernistic churches, while not slandered, were recognized as such; but something has happened since the Crusade. Just what it is, is difficult to define. As I try to visualize it, something like this comes to mind.

Here is a magnificent picture in an art gallery, the background is dark and ominous, but the artist has placed the figures against the dark background in brightness and clear delineation. Then someone comes to this masterpiece and repaints the picture. The background is brightened and the radiant figures are toned down, darkened. The picture is now indistinct; the glorious contrasts are gone. It's maybe much too early to judge the situation, but many feel that some such thing has come to New York and New York's religious life and it's too feeble. It has always been too feeble. Salvation seems to have come to thousands, blessings to many more, but the clean-cut lines are blurred and confusion is rising.

One hundred fifty-nine clergymen reported a total of 3,997 referrals, of which 2,552 were already members of their churches. The report showed the power of faithful Gospel preaching to save souls and to give them a new spiritual outlook. Apparently many of the liberal churches lost members who either went to Gospel churches or else dropped out of sight. Fundamentalist Baptist churches, we are told, made the most favorable replies to the questionnaire of the Times, but liberal churches (non-Gospel, non-redemptive churches) received the most cards from the campaign and also the most members. Marble Collegiate Church heads the list. Riverside seems to be second. No report

from Bonnell's Fifth Avenue Presbyterian Church or from Sockman's Park Avenue Methodist Church appeared in the newspaper. Here we have reason to believe that those two highly liberal churches received the same generous contributions of inquirers. Few pastors either the left or the right gave unstinted praise to the campaign in the Times report. As we talk to preachers about the campaign, everyone tries to be generous and yet almost every conservative is disappointed in spite of the crowds, the unprecedented publicity, the devotion on one side and the hooplah on the other. It seems hard for them to be really enthusiastic.

Everyone knows the evangelist was uncompromisingly faithful in his presentation of the Gospel, but whether it be the deadening paganism of this great city, the times in which we live, or a thousand and one interests of our generation which no other generation has ever known, the influence of so much apostasy connected with the organization of the Crusade, or the lack of deep spiritual interest and consecrated prayerfulness on the part of those who were in agreement with Billy's theology; whatever it was, there is a feeling that what they hoped would happen, just did not happen.

Now the Protestant situation should be studied. I've worked in a non-evangelistic way with leaders of the Protestant Council for many years. I work with them no longer. Undoubtedly the liberals felt that they could easily "contain" this movement of Billy Graham over the long pull. As in the Battle of the Bulge, they knew that some would break through, but in due time, the situation would be in hand and the break-out of evangelical religion would be halted and contained. And I think, in a large measure, that has happened already.

When I make a statement like this, I have no lack of faith of the power of God to complete the work He has begun in individual souls. What is done by the Holy Spirit can never be counteracted by the cleverest of men. That which was done by the Holy Spirit through the Billy Graham campaign will be recorded both in heaven and on earth. But only when we have faced realistically the human side of the situation do we get a picture that is true and well-balanced.

The great rally at the Yankee Stadium was the "big shout" for New York's protestants. This was one attainment that did make a temporary impact upon the city. Protestants are not 10% of New York's religious life, therefore, the sight of 15,000 to 20,000 people at the Garden night after night listening to the simple Gospel, and nearly 100,000 people inside and 10,000 around the Yankee Stadium on that hot August day, was a demonstration to pagan New York that Protestantism is not dead, and evangelical Christianity is still backed by the power of God. But now (March 1958) the dust is beginning to settle. The converts should now be well installed in their church homes. Pastors should at least feel the numerical impact of such a spiritual movement that claims to have reached 2,000,000 people and to have had some 60,000 inquirers. What samplings have been made and can be made in such a difficult metropolis as New York have not in every instance been flattering to the Crusade. Some of those who replied to the questionnaire declared that they had lost members, mostly to the Fundamental Baptists. I attended the Conservative Baptist Ministers' meeting and asked for brief answers to these questions:

1. Did you officially participate in the Crusade?
2. How many referral cards did you receive from the Garden?
3. How many members have you received in your church during and since the Crusade that could be attributed to the Crusade itself?
4. Have you felt any spiritual upsurge or revival in your church?

Fourteen out of some twenty-odd pastors responded. (It may be noted here that it is very difficult to get anybody to talk of the Crusade. I don't think that's healthy.) But of the fourteen churches of the Conservative Baptists all received cards, the total being 311, sixty-two less than was sent to Peale's church (373 were sent there). Out of the 311 cards, eight churches have received members to the total of thirty-four. Six churches have received no members of any kind to-date.

Concerning the spiritual upsurge, one prominent Brooklyn church says: "We had a brief interest for a while, but it soon went back to normal." Three of the churches said that they had had little if any spiritual quickening. Four had no religious upsurge whatsoever. Some of the churches rejoice in

spiritual quickening. One has noted an increased desire of many to witness for the Lord; another says a real spiritual interest in evangelism has been created in his church. One faithful pastor states that he regrets the exploiting of the meetings by the Protestant Council of Churches, especially their grasping for power over the fundamentalists, and the ignoring of the part played by the cooperating conservatives.

There it is, an incomplete poll for a reliable evaluation. Perhaps other revelations will be made at a later date.

In Dr. Graham's reply to the Times' evaluation of the results of the Crusade, he made this statement: "If one person's life were changed during the Crusade, it would have been well worth the entire effort. We have the written testimony that there were hundreds." Now this is a true statement, but it has become a drab cliche. While theologically it is true, yet it is far from realistic and certainly will not impress either churchmen or worldlings.

Now what effective approach can be made to evaluate such a religious colossus as the Graham Crusade? There was the clock-work precision of scores of workers, the astronomical financial figures--sixteen weeks exceeding the annual expenditure of whole denominations. How can a religiously trained mind ever comprehend the irresistible Madison Avenue techniques in publicity and promotion, the rushing torrent of words, the endless pages of pictures, the well-financed steam-roller of modern publicity and the promotional message that can crush opposition, even indifference, as though it were an egg shell? How can we evaluate this sycophantism that basks in the presence of one of the most attractive and spectacular personalities of our day? Paul was accused of being weak in bodily presence, and his speech was contemptible--I can't understand that--but certainly no one could say these things of Billy Graham. So powerful is his personality, so taking are his ways that almost everybody lifts hands in holy horror if an adverse word is spoken about his work. How can we explain the work he does in spite of the backing of the mixed multitude that gathered around him in New York? How can one evaluate a work that at one time and in one phase is so clearly true to the Bible, and in another, so contradictory to many of the warning passages of Holy Writ?

Billy Graham's work defies clear analysis; it goes beyond normal explanation. I do not feel led to deal with the man; Dr. Graham is God's servant and stands and falls before his own Master. I will make an attempt, a poor one, to analyze some of the results of the New York Crusade.

I turn to Psychiatry for a term to describe it, "religious-schizophrenia." The dictionary defines schizophrenia as "a division or a cleavage." Certainly, the campaign was "schizoid," with its simple solid Biblical preaching that had no uncertain sound, no histrionics, no oratorical nonsense. The meetings had no cheap dance-tune gospel music, no acrobatics, no flights of fancy, no high-pressure invitation. Yet the Crusade was backed by many churches and pastors whose message is by their own admission completely un-Biblical as relates to the Gospel. The non-redemptive preacher despises the religion of the Blood Atonement and the New Birth. Liberals sat on the platform and participated in the meetings; they often talked as though they agreed with all Billy said and were evangelistic to the core. Yet one was always conscious of God's presence--the presence of the Spirit in the meetings, powerful; pungent, soul convicting. No one could listen to Billy preach without realizing that God's anointing was upon this man and the prayers of millions of the world were behind him. As far as this phase of the meetings were concerned, every sincere child of God could say: "This is the Lord's doing, it is marvelous in our eyes." Through the Spirit's working crowds were brought to the Garden. The hundreds of thousands of dollars that were spent for publicity could bring them once, but only the power of God could bring them back night after night. The campaign's cabinet had seen to it that little was left to chance. Enough delegations were signed up to assure a crowd under any circumstances. Billy's picture could be seen from almost every angle throughout the New York area. Almost every subway station and scores of billboards carried it. Long before the campaign started, newspapers carried feature articles of the most generous proportions and flattering content. This publicity continued during the early part of the campaign. Radio, television, Associated Press, United Press, other wire services scattered reports of the meetings to the ends of the earth. Millions

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of dollars were spent, and who is wise enough to say where the dollar influence ends and God begins, or does it coincide?

The meetings have been over about half a year and many are seeing surface outcroppings that have resulted from the Crusade and which of themselves would seem trivial, were it not for the fact that they are indications of the subsurface condition that is not at all good for the religious life of New York. Humanly speaking, Billy has doubtlessly reached the pinnacle of his popularity and prestige, but we hope not of his power. If this God-anointed evangelist is to continue throughout the cities of America and in other places throughout the world, I believe New York is a place where the most searching analysis of his methods and their results should be made. The task is difficult, perhaps almost impossible.

If a factual study could and would be made, it would provide valuable material for Dr. Graham himself to study. He would view a picture which I don't believe he can see while he is in the midst of a campaign. The torrent of people, the gleam and glory of everything connected with it must blind him to what the conservative churches have to live with after it's all over, for there is both good and bad in the aftermath of every evangelistic effort. A surface outcropping that must be loaded with subterranean material is the fact that the preponderance of cards which are called "referrals" have apparently gone to the non-redemptive churches. The Marble Collegiate Church of Norman Vincent Peale, the Riverside Church and others have received more cards than any of the Biblically based churches.

As far as the platform is concerned, I think that it can be truthfully said that the pastors of these liberal churches were often in prominence and received more commendation from the team than did the pastors of Biblical churches. I was not in town at any time when Peale was on the platform; Peale left the country early in the campaign, but those that were there say that Billy highly exalted him.

In the book, God in the Garden, which tells about Billy's campaign, on page 103, Billy tells of a visit to the Peale apartment on Fifth Avenue to lunch with this remarkable family. His words are, and I quote: "What a joy they are, I don't know any two people that radiate Christ any more than Peales." After a word about Mrs. Peale and daughter Margaret, Billy says:

> "I heard that Dr. Peale spent almost the entire sermon this morning on the Crusade. We had a wonderful conversation at the table and later in the living room, totally on spiritual things. I felt edified and spiritually refreshed after being with them. Certainly here is a family that lives Christ. He may get some criticism on his theological emphasis at times, but there is one thing certain, he lives it."

Now, I know Peale pretty well, I've been on committees with him; and if you back him up in the corner, he says he believes the Gospel, but he rarely, if ever, preaches it, and no one would claim that he has departed from his "do-it-yourself religion" in his preaching since Billy was here.

Another outcropping of the Crusade has to do with the tremendous financial budget. I attended the Spring dinner of some 800 clergymen and other Christian civic leaders in the Grand Ballroom of the Hotel Commodore in the spring of '57. The financial program of the Crusade was presented. The budget was to be $900,000.00. They didn't say it was to be the final budget, but they started out with a comparatively small figure, in order, I suppose, not to scare the constituency. But I remember I said to the person next to me that that figure was ridiculously low, and undoubtedly it would amount to $3,000,000. And it is in no "I-told-you-so" spirit that it finally became $3,000,000.00. How could it be less, when long before the Crusade even started, more than a quarter million dollars was spent in publicity alone--not promotion, but publicity! It should be said to the credit of the Crusade Committee, that no unusual high-pressure methods were used in the taking of the offerings. Strong appeals were made for the expenses of the Crusade and for other matters having to do with the Billy Graham work. Thousands of names were taken each night and kept by the Protestant Council in their files and also given to Billy Graham's Evangelistic Association with its headquarters in Minneapolis. This is legitimate, though many thousands of Bible-believing Christians are now resenting the

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high-pressure appeals of the Council for funds for their program which is largely void of the Gospel.

One phase of the financial campaign that differs from other campaigns of the sort is that no effort was made to raise the budget and then to stop taking offerings. How well I remember Billy Sunday's urging people to speedily raise the budget, "Then," he said, "we'll stop taking offerings and center on winning souls to Jesus Christ." This was not done by the Graham team, but rather it seemed to me that the strongest appeals were made at the last. I was told by one who was on the inside that they were piling up so much money they were getting a little afraid that there might be trouble in the distribution of it. I feel sure that a great proportion of the money was given by Bible-believing, Christ-living conservatives, who wanted to give sacrificially so that the Gospel could go forth. Undoubtedly there were a number of modernistic big givers, but everybody who collects church finances knows that the big gifts, as impressive as they are when given, are only a small percentage of the total financial responsibility. All this money dropped into the lap of the Protestant Council in which the Bible-believing churches have practically no representation. As a matter of fact, everything Billy built up dropped finally into the lap of the Protestant Council. They took over the Billy Graham headquarters lock, stock and barrel. All the cards were under their control, and I know of no conservative pastor or other worker who can have access to them. As a matter of fact, Erling Olsen told me that they didn't want any of the conservatives to have any access because there probably would be unfortunate proselyting.

Another thing that happened here, different from his other campaigns, is that while the Navigators have stayed on for almost a year to see that the cards were properly distributed and followed up, in the New York campaign this was not permitted and the Protestant Council have everything in their control.

Not only so, but in November of 1957, Billy Graham gave a personal gift to launch the Council's Evangelism Fund's campaign. And a little later in the year, the Protestant Council reciprocated by donating $150,000.00 to the Billy Graham Evangelistic Association for his television during a subsequent crusade in San Francisco. The Protestant Council generously appropriated $67,000.00 for their own evangelistic work, and I have not yet been able to find out what that evangelism is. If I gave a dollar or two for evangelism in the Billy Graham Crusade, I would suppose that it would be the type of evangelism that Billy himself does. While a few churches in this area whose denominations are members of the Protestant Council might do this preaching type of evangelism, the leaders of the Protestant Council are against it in every way, and as far as I can find out, nothing of the Billy Graham type of evangelism is being done under the auspices of the Protestant Council.

Now another outcropping that doesn't seem to be noted by the rank and file, is the paralyzing of the separate conservative movements in New York. There were only three out-and-out conservatives on the Executive Committee. One pastor was Dr. Wimbish, then of Calvary Baptist Church; two laymen, Frank Gaebelein, Erling Olsen, and Roger Hull, chairman, who could perhaps be classified as a conservative. Erling Olsen is well-known, a layman and a broadcaster who has been faithful to the Gospel. Also Gaebelein, President of Stony Brook School, a fundamentalist father. I think both of them may have been swallowed by the Protestant Council. It's very unfortunate, for they are sound, godly men.

At one of the dinner meetings called by Olsen the conservatives were asked to sign a manifesto that we would be willing to work with Billy Graham's team. This I did. Then, later, because opposition was so strong, Billy pleaded with Olsen to get us to sign a manifesto that we were for the campaign 100%. This I refused to sign, because it was a contradiction of the original statement. Billy met with a few fundamental leaders, all good men, but only a few could be called leaders in the city--I think there were less than a dozen in all. I had hoped that there might be at least 200 Bible-preaching leaders there. The evangelist was asked certain questions, but he rarely ever gives answers to questions, and we didn't get anywhere. Billy, however, did meet with large groups of liberals,

DOCUMENT NO. 29g

Episcopalians and others, who are on the other side of the theological fence. Many conservatives who were strong for the Crusade declared that Billy would break with the ultra-modernists in an open way before the Crusade closed. I understand that he had an opportunity to do so, but he didn't. By the way, these Protestant Council men are strong men. They brook no interference. I remember my good friend Olsen saying that they would be able to control the Protestant Council. I laughed at the time, for I had been associated with the Protestant Council and I think our dear brother has found out since that the Protestant Council doesn't brook any interference.

Perhaps the most disappointing thing of all was for the people to see prominent liberals, against whom they had been warned by their faithful pastors, appear on the platform again and again to receive the praise of the evangelist and others. On one or two occasions, those who were called upon to lead in prayer and have other part, were often so completely on the other side of the theological fence from the majority who were there in the Garden that a groan of protest went up from the audience. Those who know Billy best say that it is his amiable personality that makes him believe that he can become a sort of pontiff or bridge-builder, between Bible-believing Christians and these attractive personalities who are the proponents of the non-redemptive Gospel. At the last breakfast that he had with the few conservatives, he pleaded with us to recognize that many of these people were good men, that is, the liberals were good men, loved the Lord, and perhaps could be won over to the conservative position. That has not been done, at least not in many instances. I do believe that the reason there is no real soul-shaking revival in the Billy Graham Crusade, (and he himself admits and deplores it, claiming that he is not a revivalist, but an evangelist), is because there is no severe condemnation of sin, and therefore, very little deep repentance. To me it seems Billy spreads himself too thin; he tries not to offend anybody in any way. As a result, I believe from the investigation that I have made, that many conversions are not deep and life-changing as they otherwise might be.

Now, there's ligitimacy in an evangelist's saying that he cannot make war on many things. The chronic fighter is rarely used in the salvation of many souls. I think Billy has made the mistake in this, however, that while not making war on some things, he has gone to the other extreme, and made peace, not with the doctrines of apostasy, but with those who preach the doctrines of apostasy. This, I believe, is deadly, and may one day defeat the whole cause for which this man of God is laboring.

It seems to me that Chicago is the place where this whole situation could be faced and satisfactorily settled. I don't believe that Billy should be like an apple tree that gets its sustenance out of the soil of one yard and then growing at an angle of forty-five degrees, drops all of the fruit, or most of the fruit in the other fellow's yard. I don't believe that can be of God. I believe if this thing continues, that evangelism will be destroyed. If the liberals get hold of the evanglistic method, go along with it, and then "contain" and finally destroy it, we're seeing the end of the type of evangelism that Finney, and Moody, and Chapman, and Torrey and Sunday brought to America; we're seeing the end of it today. Perhaps Chicago will be the place where the men will stand true and made the demand based upon the Word of God and compromise in no way. I didn't know when I went into this thing in New York that things would turn out as they did. I went in to try to work with Billy and his group because they stood true to the Gospel. If I had known at the beginning as much as I know now, I wonder if I could have conscientiously supported it with the little influence I have in this great city. May God bless and lead the Chicago conservatives.

DOCUMENT NO. 30a

BILLY GRAHAM AND THE POPE'S LEGIONS

There is little doubt but that America is gradually becoming a Roman Catholic country. This is not surprising, however, for the strategies of Rome give her considerable earthly advantage. Her *claims* are impressive: the bishops in communion with the See of Peter form a divinely constituted, perpetual, inerrant, teaching Church. Rome is a continuation of Christ's incarnation. The Holy Spirit is the soul of the Church. Rome is the only power which has defeated secularism and modernism. She is at home in all lands. She is the Church of the catacombs, the Church of the Fathers, the Church of the great councils, the Church of the Middle Ages—in short, the Church of all ages. If any Christian effort will endure to the end of time, and thus merit the devotion of men everywhere, it is the Church of Rome.

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An expert from the American Institute of Management recently examined the management excellence of the Roman Church. He concluded, in a 26-page report, that the Church was eighty-eight percent efficient [*Time*, January 30, 1956]. Rome is disciplined and determined; her wealth cannot be assessed. She adapts her strategy to every situation. When her interests are at stake, she is cruel. When they are not, she is gentle. The Inquisition is valid against Protestants but not against children of the Vatican. When the Church speaks, debate is out of order, for the good is what the Church approves.

Rome's confidence was illustrated several years ago when I had coffee with a learned Jesuit at Harvard Square. As I quizzed him about the future of the Roman Church in America, he looked at me with flashing Irish eyes and thundered, "Today, tomorrow, or a century from now, it makes no difference. We are patient. We *will* subdue the earth to the greater glory of God."

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Life magazine recently reviewed one phase of Roman Catholic power in America. The leading story of the May 27th issue was devoted to the 75th year of the Knights of Columbus. The pictures, many in full color, depicted the kind of pomp and circumstance which goes into Roman strategy. The legions of Rome are awesome. More than one million practicing Catholics make up the ranks of the Knights of Columbus. They are fraternally pledged to the ideal of bringing America under papal rule. They are powerful, wealthy, loyal. Little wonder that the Pope affectionately describes the Knights as "the right lay arm of the Catholic Church in America."

It is significant, however, that the same issue of *Life* ran a story about Billy Graham. The contrast between the Knights of Columbus and Billy Graham pretty well sums up the contrast between Roman Catholic and orthodox Protestant intentions. The reader sees a young man in a business suit. He is holding an open Bible. In passion and love he pleads with sinners to repent. The pictures are in black and white, not color. There are no uniforms, no banners, no legions. The Garden is filled with people from all walks of life, people whose hearts are as hungry as their minds are curious. Before Billy Graham has finished, hundreds leave their seats to unite with the person of Jesus Christ. Even priests of Rome find their way to the mourner's bench. The suasions of Rome are no match for the gospel. The tens of thousands which have responded in the Garden and to the televised broadcasts from the Garden give living evidence to the power of a message devoid of pomp and ceremony.

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The Protestant Church is not very healthy. It is divided and weak. Its clergy dispute about matters which are elementary to the Christian faith. Scholarship is neglected in the colleges and seminaries. Rome, of course, interprets this as nothing but the logical conclusion to the Reformation. The ecumenical movement, on the other hand, says that the illness can be cured by devising new forms of visible unity. Rome is wrong in her diagnosis and the ecumenical movement is wrong in its therapy. The Protestant Church is sick for one reason: *the gospel of Jesus Christ is not being preached with power and conviction.*

We have no intention of making an idol of Billy Graham, but the fact remains that this young evangelist is a symbol of what God can do through a humble life. When Billy Graham stands behind the sacred desk, he makes it clear that he is mediating the Word of God. He is not discussing personality integration or the power of mind over body. This was strikingly reviewed in the June 25, 1954, issue of *U.S. News and World Report*. Scotland was astonished at the power of Billy Graham. Many were puzzled to explain the phenomenon. *U.S. News* editors cleared up the matter. "The people want to know the truth. They want it

DOCUMENT NO. 30b

declared with authority and conviction, dogmatically and without apology. They prefer half an hour, or even three-quarters, of this kind of preaching to the ten minutes of platitudes which all too often is given from church pulpits." This is excellently taken. There would be no sickness in the church if priests and ministers would bind their consciences by the Word of God.

Another symbol of this same power is the distinguished dean of American radio evangelists, Charles E. Fuller. For over a third of a century he has preached a compassionate gospel to those who labor in hard and distant places. His weekly listening audience is estimated at twenty million. He seldom refers to himself. With a tear in his voice and compassion in his heart he beseeches men everywhere to be reconciled with God. God blesses his ministry because his ministry is true to the Word of God.

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The Pope must look to his legions because he can no longer look to the gospel. Let me illustrate this. Father Kelly recently warned Roman Catholics not to listen to Billy Graham [*Time*, May 6th]. The priest's contention was that Graham evades "Catholic distinctives." His converts, thus, are only "half saved." This is an interesting complaint, for it betrays the distance which Rome has come from the simplicity of the gospel. The Apostle Paul could cry, "Believe on the Lord Jesus and you will be saved." And so can Billy Graham. But Father Kelly cannot. He must cry, "Believe on the Lord Jesus, plus the necessity of baptism, plus the mediatorial work of Mary, plus the centrality of the mass, plus the unity of the Church, and you will be saved—providing, of course, you improve grace throughout your life by performing good works, and then only after a frightful bout with the flames of purgatory."

•

The Roman Catholic Church *will* continue to grow. She will infiltrate government, education, and labor. But let us not fear. Rome *has* her limits. The Lord says to worldly wisdom, as he says to the tides of the sea, "Thus far shall you go, and no farther." Rome can coerce the film industry to use priests and Christopher medals in movie plots; she can lobby senators with effective cunning; she can rule over the treasuries of the world. But these are strategies of worldly wisdom. They have *nothing* to do with the gospel.

This is effectively pointed out by the late Donald M. Baillie [*The Theology of the Sacraments*, page 96]. He cites Karl Barth's admission that "The mass in its conception, content and construction is a religious masterpiece. It is the highwater mark in the development of the history of religion and admits of no rival." He then adds the shrewd conclusion of Barth, "Religion with its masterpieces is one thing, Christian faith is another." This is the sum of the matter. Rome is a genius in worldly wisdom. But worldly wisdom is one thing, the gospel is another.

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If we honor the Word of God, we have no reason to fear Roman Catholicism. God is sovereign. His Word will not return void. The ministry of Billy Graham is witness to the biblical truth that it is "Not by might, not by power, but by my Spirit, says the Lord of hosts" (Zechariah 4:6 RSV). We sing with Martin Luther,

> And tho' this world with devils filled
> Should threaten to undo us;
> We will not fear, for God hath willed
> His truth to triumph thro' us.
>
> The Prince of darkness grim, we tremble
> Not for him; his rage we can endure,
> For lo! his doom is sure,
> One little word shall fell him.

•

The Pope will continue to look to his legions. But let us look to the power of the gospel. Whenever the counsels of worldly wisdom become too efficient, God seeks out a man of faith—an Abraham, a Gideon, a David. And he uses this man of faith to confront an entire culture with the claims of Jesus Christ. God destroys the proud in their own folly. *One sermon* preached in the power of the Holy Spirit can undo in a day what worldly wisdom has taken a century to build.

DOCUMENT NO. 31

The Evening Bulletin
PHILADELPHIA, Tuesday, May 24, 1966

They Say . . .

Evangelist **Billy Graham,** who is about to begin a month-long "Crusade for Christ" in England: "I find myself closer to the Catholics than the radical Protestants. I think the Roman Catholic Church today is going through a second Reformation . . . If only all this had happened four hundred years ago." . . .

DOCUMENT NO. 32

TELEPHONE 01-267 0065 CABLES GRASON, LONDON, N.W.1.

THE Billy Graham
EVANGELISTIC ASSOCIATION LTD

27 CAMDEN ROAD, LONDON, N.W.1.

12th May, 1969

Thank you for your letter of the 3rd May together with the picture which you enclosed. Let me first of all say that Dr. Graham would be the first to endorse all that you have said.

Having said that, I should add that Dr. Graham has never felt it wrong to accept an invitation to speak at any Roman Catholic gathering to which he may be invited, provided no restriction whatsoever is placed on what he says. From my own experience, I know that he does not fail to be utterly and completely faithful in the presentation of the Gospel message on these occasions. As a result of these instances, many Roman Catholics have been led to a personal faith and trust in the Lord Jesus Christ as their Saviour, and we praise God that He has given His servant, Billy Graham, grace in the eyes of Roman Catholics - thus permitting him to preach the Gospel to them.

He himself was somewhat surprised on one recent occasion, to be awarded an honorary Dr.'s degree from the Belmont College. He was not "invited" to receive this degree: it was simply presented to him at the end of one of his meetings.

I am sure you would agree that it is a wonderful opportunity that he has been given to preach the Gospel in this needy area: it was not an easy decision for him to take because he knew that to accept invitations of this nature would inevitably lead to criticism and misunderstanding, but it seemed wrong to him to deny to those in the grip of the heresy of Rome, the opportunity to hear the Gospel. I am sure you would agree. I think it behoves us to pray for him - and especially for his hearers - on these occasions rather than to foster a critical spirit. I do pray that this may be your own reaction as you read what I have said.

With Christian greetings,

Yours sincerely,

M. L. Rowlandson
Director

MLR/lad

DOCUMENT NO. 33a

BILLY GRAHAM RELAY CRUSADE

UNITED CHURCHES' COMMITTEE OFFICIALLY SEND CONVERTS PERVERTING MODERNISTIC LITERATURE.

IN our May issue we issued a word of warning concerning the Belfast Billy Graham Relay Crusade, pointing out that the Modernists were in control, and as Dr. Northridge was the instructor of the "counsellors," the converts instructed by such "counsellors" would be in a sorry plight.

We also referred to Dr. Weatherhead's statement that Billy Graham could get the converts, but they, i.e., the Modernists, would teach them the proper theology.

Many enemies of truth tried to make a case against the Free Presbyterian Church, and propagated that we were against Billy Graham, whereas our article finished with a call for prayer for the great evangelist and a call for separation in the setting up of his campaigns.

Events have proved our warning to have been a timely one, for as we pointed out, the converts are being taught the damning errors of apostasy.

THE BOOK SENT TO ALL CONVERTS

A letter was forwarded to each convert of the Relay Crusade. We reproduce it below:—

Billy Graham Relay Crusade
UNITED CHURCHES' CAMPAIGN

With the compliments of the Committee, and with every good wish for continuing blessing on your Christian life.

Belfast, July —, 1955

and Rev. William Barclay's Book, Daily Bible Readings: The Gospel of John (Vol. I, Chapters I to VII) was enclosed.

The father of one of the converts drew our attention to this, and we immediately purchased the book. We expected what we found in its pages, for some years ago we exposed Barclay's Boys' Brigade literature showing it to be perverting Modernistic teaching.

BARCLAY'S BIG BLUNDER

In reading Barclay's writings one needs, to say the least, to exercise great care, for even his statements on subjects, such as elementary English history, are not to be relied on. In the August (1955) issue of the *British Weekly*, Barclay makes the assertion that Cardinal Wolseley was executed in the Tower of London. This is Barclay's Big Blunder, for Wolseley never reached the Tower of London, nor was he executed either, for he died on his way to

the Tower. If in such an elementary matter Barclay blunders, when we come to his religious teaching wisdom would warn us to take care.

The following extracts show the awful Christ-dishonouring truth of this book recommended to the Billy Graham converts.

BARCLAY RECOMMENDS THE APOCRYPHA AND QUOTES IT ON A PAR WITH THE O.T. WRITINGS

The Apocrypha is accepted by the Roman Church, but has always been rejected by the Reformed Churches as being a mere human production, and consequently uninspired.

Page 9—

"In particular two very great books were written, books which are included in the Apocrypha, and which are books which will do any man's soul good to read."

Page 39. Re Palestine—

"The very titles by which the Old Testament calls the land and the people show that. Palestine is repeatedly called the holy land (Zech. 2:12, II Maccabees 1:7, Wisdom 12:3).

Notice how Barclay places II Maccabees and Wisdom, both rejected uninspired Apocryphal books on a level with Zechariah, a Bible book.

BARCLAY TEACHES JESUS WAS NOT GOD, BUT JESUS WAS DIVINE

In dealing with John, ch 1, the great chapter of our Lord's pre-existence and supreme Deity Barclay says:

Page 38—

"Even if Jesus had never come into this world in bodily form, it would still have been possible for men to see God's Word, God's Logos, God's Reason in action in the world."

"In the end God's creating and directing Word did come into the world in the form of the man Jesus."

Page 56, commenting on John 1, v. 8, Barclay says—

"This does not mean that Jesus is identical with God; it does mean that in mind and character Jesus is one with God. In this case it might be better if we thought of it as meaning that Jesus is divine."

Page 49—Barclay translates **"the Word became flesh"** by **"the Word became a person,"** thus striking at the personality of the Eternal Word before the Incarnation.

BARCLAY EXPLAINS AWAY THE MIRACLE OF THE FEEDING OF THE FIVE THOUSAND

Pages 205-207—

"We will never know exactly what happened on that grassy plain near Bethsaida Julias. We may look at it in three ways. (a) We may regard it simply as a miracle in which Jesus literally multiplied loaves and fishes. There may be some who find that very hard to conceive of. And there may be some who find that hard to reconcile with the fact that that is just what Jesus refused to do at His temptations? when He refused to turn the stones into Bread (Matt. 4: 3, 4). If we can believe in the sheerly miraculous character of this miracle, then let us continue to do so. But if we are puzzled, there are two explanations. (b) If may be that this was really a sacramental meal. In the rest of the chapter the language of Jesus is exactly the language of the Last Supper, when He speaks about eating His flesh and drinking his blood. **It could be that at this meal at El-Batiyah it was but a morsel, like the sacrament, that each person received; and that the thrill and wonder of the presence of Jesus and the reality of God turned the sacramental crumb into something which richly nourished men's hearts and souls.** That is something which happens at every Communion Table to this day. (c) There may be another and very lovely explanation. It is not really

to be thought that the crowd left on a nine-mile expedition without making any preparations at all. If there were pilgrims with them they would certainly possess supplies for the way. But it may be that none of them would produce what they had for they selfishly—and very humanly—wished to keep it all for themselves. **It may then be that Jesus, with that rare smile of His, produced the little store that He and His disciples had; with sunny faith He thanked God for it and shared it out. Moved by His example, everyone who had anything did the same; and in the end there was enough, and more than enough, for all.** It may be that is a miracle in which the presence of Jesus and His loveliness turned a crowd of selfish men and women into a fellowship of sharers. It may be that in the presence of Jesus those whose one thought was to keep were miraculously turned into people whose one thought was to give. It may be that this story represents the biggest miracle of all—a miracle which changed human nature, and altered, not loaves and fishes, but men and women."

BARCLAY DENIES THE MIRACLE OF CHRIST WALKING ON THE SEA

Pages 211-212—

"So the disciples set sail. The wind got up, as it can in the narrow, land-locked lake; and the waters were whipped to foam. We must remember that this was passover time, and Passover time was the time of the full moon (John 6:4). Up on the hillside Jesus had prayed and communed with God; and as He set out the silver moon made the scene almost like daylight; and down on the lake below He could see the boat and the rowers toiling at the oars, and He knew that they were making heavy weather of it. So He came down. Now here we must remember two facts. At the north end, as we have seen, the lake was no more that four miles across; and John tells us that the disciples had rowed between three and four miles; that is to say, they were very nearly at their journey's end. It is the natural and inevitable thing to suppose that in the wind they had hugged the shore of the lake, seeking what shelter they might find. That is the first fact, and now we come to the second. They saw Jesus, as the Authorised Version has it, walking on the sea. The Greek has it that He was walking epi tes thalasses. Now that is

exactly and precisely word for word, the same phrase which is used in John 21:1, where it is said that Jesus showed Himself again to His disciples at the sea of Tiberias. In John 21:1 this very phrase means beyond argument—it has never been questioned—that Jesus was walking on the seashore. And that is what the phrase means in our passage too. **Jesus was walking epi tes thalasses, by the seashore.** The toiling disciples looked up; and suddenly they saw Him; it was all so unexpected, they had been bent so long over their oars, that they were alarmed because they thought that it was a spirit that they were seeing. Then across the waters came that well-loved voice—'It is I; don't be afraid.' They wanted Him to come on board; the Greek by far most naturally means that their wish was not fulfilled. Why? Remember the breadth of the northern end of the lake; and remember how far they had rowed. The breadth was four miles; they had rowed between three and four miles. The simple reason was that before they could take Him on board the boat grounded on the shingle, and they were there."

THE LORD'S CURSE ON THOSE WHO SANCTION SUCH TEACHING

Enough has been printed to show the perverting nature of this book, yet this was the book that a Committee composed of members of the Church of Ireland, Methodist, Irish Presbyterian, Baptist and Congregational Churches forwarded to the converts.

Alas for the converts who are going to be taught such soul-perverting doctrines, and woe to the Committee who recommended such Christ-dishonouring literature.

"BUT WHOSOEVER SHALL OFFEND ONE OF THESE LITTLE ONES WHICH BELIEVE IN ME, IT WERE BETTER FOR HIM THAT A MILLSTONE WERE HANGED ABOUT HIS NECK AND THAT HE WERE DROWNED IN THE DEPTH OF THE SEA" (Matthew 18:6).

THE REVIVALIST

OCTOBER 1955

BILLY GRAHAM is "Mr. Evangelist" to multiplied millions around the world. This Baptist preacher has probably preached to more people than any other living man as a result of his crusades, his "Hour of Decision" broadcasts, his crusade telecasts and his many other ministries. He has produced films, written books and prepared daily syndicated newspaper columns. Unquestionably, he is the most famous evangelist of our day.

One can recognize, therefore, the importance of the "United States Congress on Evangelism," held in Minneapolis September 8-13, especially when the purpose of the Congress was stated in a letter from Dr. Graham as follows:

"The urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize we are at a crossroad, and that our choice is either Christ or chaos.

"To meet this emergency and seek the guidance of the Holy Spirit, a United States Congress on Evangelism is called for September 8-13 to meet in Minneapolis....

"What assistance can be given to the American home? How can the church be mobilized to reach the community for Christ? What is the scriptural answer to the cultural, social and moral upheaval of our day? How can the needy individual be convinced that Jesus is the answer? We must have answers in our generation."

from an article on 'The U.S. Congress on Evangelism' in the Baptist Bulletin, November 1969

Advertised as the "first interdenominational United States Congress on Evangelism," it might have been better called an "Ecumenical Congress," for ecumenical evangelism was another sound "blowing in the wind." Dr. Graham reported 75 denominations were represented and stated that "this was one of the most ecumenical gatherings of its kind in our lifetime, especially in evangelism." The ecumenicity was seen in the fact that two Roman Catholics were on the program. One, a soprano singer, was introduced as a "Catholic who especially learned the song for this Congress." The other was the Rev. John J. O'Keefe, Paulist Father, St. Lawrence Parish, Minneapolis, who led the Thursday morning devotions (held each day at the Central Lutheran Church). Another Roman Catholic would have brought a major address, but as a member of the executive committee announced publicly, the committee's invitation to the local Roman officials for a priest to deliver a major message had been refused. The gracious reply expressed appreciation for the invitation and a prayerful concern for the Congress. Such an announcement, coupled with the number of personnel on the program affiliated with National and World Council churches, confirms the "ecumenical" image of the Congress. It was so much so that Dr. Graham stated later: "How we all got together as evangelicals is amazing!"

DOCUMENT NO. 35

Billy's Views on Vital Matters Have Changed

Regarding the United Nations, the *Saturday Evening Post*, April 13, 1963, in an article on Billy Graham, stated, "In the early days . . . he at various times was sharply critical of the State Department, the Supreme Court, the U.N. . . ."

Billy's new view was printed in *Decision*, September, 1962, page 15, where he said, "I support the United Nations and I certaintly support the disarmament conference."

Dr. Graham's view on the World Council of Churches has undergone drastic change. In a significant statement in 1948 at a luncheon in Milwaukee, where he was a speaker at the fundamentalist "Conservative Baptist Association" annual convention, Dr. Graham was asked by some C.B.A. leaders, "What do you expect the World Council of Churches to do this August when you visit Copenhagen?" Dr. Graham said, "I believe they are going to nominate the Anti-Christ."

Billy's more tolerant view of the World Council was recorded in *Time*, December 1, 1961. Of the World Council Assembly in New Delhi, Dr. Graham said, "This conference can be either a Babel or another Pentecost."

On the subject of the Virgin Mary, the Episcopalian *American Church News*, November, 1962, page 8, had a revealing note which said, "The Rev. Billy Graham, a Baptist evangelist, surprised his first-night summertime 'Chicago Crusade' audience by telling Protestants to pay more attention to the Blessed Mother. 'We have made too little of Mary,' he said."

One wonders how many Catholics will be helped by Billy's statement to trust in Christ alone for salvation.

Pertaining to the Bible, the above mentioned *Saturday Evening Post* article quoted Billy as having said, "I am not a literalist. . . . If you try to accept the literal meaning of every word in the Bible, you get into all sorts of trouble."

In answering the question, "Should Bible believers back Billy in L.A.?" I call your attention once again to the words of Paul who in II Thessalonians 3: 6, said, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

The command of God to believers is clear. It is now up to you either to obey God or to disobey God.

from 'Back Billy Graham? – Californian Baptist Pastor says No' by Roland Rasmussen, M.A., B.D., published in the 'Sword of the Lord', October 18th 1963.

DOCUMENT NO. 36a

Dr. Billy Graham Supports New Ecumenical Agency

DIRECTOR URGES "COMMUNICATE IN PAGANS' LANGUAGE"

"Billy Graham to help launch ecumenical agency" announced the "Baptist Times" in its issue for 5th February this year. For a considerable time now it has been apparent to true evangelicals that Dr. Billy Graham has been changing his position more and more with regard to the Ecumenical Movement. This latest development is in line with this shift from the stand which he took in the early days of his ministry.

When some Christians were bold enough to reveal these trends in Dr. Graham's evangelistic methods, they were accused of heresy- or witch-hunting. It was stated by others in reply that the evangelist was not altering his ground.

But alas! the judgment of those with discerning minds was only too true. While we are thankful that the great fundamental doctrines of the Bible are still proclaimed by Dr. Graham in his crusade meetings, a number of things have grieved Bible believers deeply. He went out of his way some years ago to visit Dr. Visser t'Hooft, the then General Secretary of the World Council of Churches at the Council's headquarters in Switzerland, and from time to time, he has established cordial relations with dignitaries of the Roman Catholic Church.

An article by Dr. Edwin Robertson, in the "British Weekly", last August, headed "Billy Graham in Vienna", may have escaped the notice of many evangelical Christians, who choose other religious journals for their weekly source of information on church affairs; for this reason we think it appropriate to refer to that article here. It was written on the occasion of the European Baptist Federation meeting in the city of Vienna. Giving an account of a press conference held during the meeting, Dr. Robertson had this to say about part of Billy Graham's remarks:

"He described two groups of people who found him difficult to work with. On the one hand, what he called 'on the right', were those who didn't like the people he worked with and therefore separated themselves from him. Here he clearly meant his old Plymouth Brethren

supporters. Then on the left, there were those who didn't like his theology. Here he clearly meant Reinhold Niebuhr and the Liberals.

"He did not put the Roman Catholics in either of these categories. In fact, *he unhesitatingly said that he was 'pleased to work with Roman Catholics'.* He gave many examples of the Papal Nuncios with whom he had stayed and who had entertained him. He told many stories about *the way in which the Roman Catholic Church recognised his value and wanted to work with him. He welcomed this co-operation.* There was *no anti-Catholicism* in his answers to the press.

"This was both refreshing and perhaps a little alarming. *One couldn't help feeling that Billy Graham was not interested in theological differences.* Provided different people could stand together on the platform, could assert the good honest American virtues, provided they could say that the Bible was the living Word of God, then he really didn't mind beyond that." (Italics mine – I.S.M.)

Now, in 1970, we have the following report appearing in the "Baptist Times": "Evangelist Billy Graham will next week *help to launch an ecumenical agency* formed by Baptists, other Protestants and *Roman Catholics* in Oklahoma City. The agency claims to provide an *interdenominational co-operative ministry* to meet human needs in the city. Dr. Graham will speak at a rally in the 12,000-seat state fair arena.

"In spite of assurances from the minister of First Baptist Church, Oklahoma, the Revd. Hershel Hobbs, that the venture is purely social and involves no doctrinal matters, no other Baptist church in the city is joining the agency."

Dr. Hershel Hobbs is a former president of the conservative Southern Baptist Convention, which officially remains outside the Ecumenical Movement.

From a copy of the "Fort Worth Tribune", dated 14th November, 1969, we learn that at the initial meeting in Oklahoma City to give information to the churches interested in taking part in this ecumenical agency, there were "ministers, *priests* and laymen, from a variety of denominations, including Episcopal, Methodist, Presbyterian, Nazarene, *Roman Catholic, Greek Orthodox*, Mennonite, Friends and Baptists." "The Daily Oklahoman" described the meeting as "what may be the most historic and significant gathering in Oklahoma history." A press photograph showed Revd. Hershel H. Hobbs, Baptist pastor, talking with Victor J. Reed, *Roman Catholic bishop of Oklahoma,* and Robert Harding, minister of First Church of the Nazarene.

These recent reports from various papers make it plain that Dr. Billy Graham now supports the Ecumenical

THE CHRISTIAN GUARDIAN 14th February 1970

CHRISTIAN NEWS COMMENTARY
by REV. IVAN MILSTED

RIGHT END DOES NOT JUSTIFY WRONG METHODS!

Movement quite definitely. *The fears of faithful Bible-believing pastors and laymen, who were whole-heartedly in support of the evangelist in his early ministry and crusades, have been justified,* and their withdrawal from identification with his meetings has proved to be the right course if the doctrine of the Word of God is to be obeyed.

During this past week, the religious press in Britain has carried an account of a statement made by Mr. Maurice Rowlandson, director of the London office of the Billy Graham Evangelistic Association, at the National Religious Broadcasters' Conference in Washington last month. In the course of an address which he gave, Mr. Rowlandson stated (according to "The English Churchman"):

"It is essential to communicate in *the language of the pagan you are trying to reach.* Most church folk aged 25 and over do not use – or even know – the language of the un-churched youth of Britain today. *A religious programme geared to these youth would certainly contain music which would sound weird to some.* But if the message of God's redeeming love is only understood by young pagans when conveyed by a folk-song guitarist, or by a young preacher with an unrefined accent, then *we must bridle our conservatism lest our middle-class, churchy speech makes the simple Gospel difficult for un-churched youth to understand."* (Italics mine – I.S.M.)

On the basis of purely human reasoning, the case made out by Mr. Rowlandson for redesigning the presentation of the Christian message is both logical and understandable. But to those who believe that God is the Altogether Holy One, Whose majesty and holiness and glory far surpass the highest visualisation of devout human minds, such suggestions as the British director of the Billy Graham Evangelistic Association makes are, to say the least about them, very regrettable.

Many a fundamental pastor already knows something of the urges made upon him to change his preaching and adopt modern methods, idioms and music in his church if the young folk are to be "attracted" and "held"! Knowing his God and knowing the Word of his God, *he*

is not prepared to comply with these appeals to dress-up the Truth. Remarks such as those made by Mr. Rowlandson will be seized upon by those who are agitating for a "rational reformation" in our churches.

What Mr. Rowlandson alludes to as "conservatism" and which he says "we must bridle", is not some antiquated and outdated whim or fancy of the old school of Christians. Certainly not! rather it is *fidelity to the Divinely-revealed and imparted teaching of Holy Scripture!*

We are firmly of the conviction that nothing of lasting value for the Kingdom of Heaven is gained by cheapening the presentation of the Gospel of the Grace of God. *That Gospel must be proclaimed and presented in a manner that conforms to the dignity of the Eternal Sovereign of Creation, Who Himself is responsible through the Holy Spirit for the results attendant upon its right deliverance!* He will bring forth the response in human hearts in accord with the stated truth that "as many as were ordained to eternal life believed." (Acts 13:48)

It is *not our responsibility* to make "un-churched youth to understand" — that is the prerogative of the Spirit of the LORD Jesus Christ; *our task* is to declare the whole counsel of God in such a way as befits His holy Name and causes sinners to stand in awe of Him. (Psalm 33:8)

There come to mind the words of warning by the apostle Paul to the believers in Galatia: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:18) Paul is pointing out solemnly that even if he — the missionary servant of God to the churches in Galatia — should move from the message which he first preached to them in the Name of Christ, he would come under the judgment of God. But, as we know, Paul never altered his message, either in its content or in the manner in which he went about delivering it. The apostle never compromised, or walked in fellowship with those whose teaching he knew was contrary to that which he had received of the LORD.

May the LORD make His true followers bold in their declaration of His Gospel and immoveable in their methods of carrying out "their high calling in Christ Jesus." A *right objective* and a *right preaching* does not absolve us from an observance of using *the right methods* in our service!

Faithful Gospel preaching may be shorn of its Spirit-anointed power if the servant of the LORD does not obey the Divine counsels regarding the methods to be adopted. (II John 9–11) Perhaps we may sum up all that has been said in our commentary this week thus: "Doing God's work in God's way and in a manner commensurate with God's glory!"

Galesburg Register-Mail
GALESBURG, ILL., MONDAY, SEPT. 21, 1964 SEC. 2 PAGE 13

Billy Graham Finds Similarity Between Church Congregation and Bar Patrons

BOSTON (AP) — Evangelist Billy Graham believes there's a similarity between church congregations and persons he met during a visit to Boston's night-spot district.

Dr. Graham told his Crusade for Christ audience at Boston Garden that his Saturday night visit to the city's honkey-tonk area reminded him of the parrot that escaped with singed feathers when the place was swept by fire, and dazed, took refuge in a church.

"As the bird came to his senses," he related, "it looked at the choir and said, 'I see we've got some new dancers.' It looked at the minister and said, 'I see we've got a new bartender.' It looked at the congregation and said, 'But it's the same old crowd."

Dr. Graham said his tour of the nightlife area was not his first contact with it.

He said he was walking near his hotel, shortly after arriving in Boston last week, "when a fellow called me from the place; 'Hey Billy, how's it going.' "

Dr. Graham said he stepped inside, "shook some hands and said I wanted to see them all at the Garden this week."

That was the general message Graham presented Saturday night as he visited several bars, exchanged quips with passersby

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and handed out invitations for his crusade meetings.

Crusade workers toured the same area Sunday, making plans for a proposed revival meeting in the area next Saturday night.

Dr. Graham's biggest crowd after he left the Garden turned out at Izzy Ort's Golden Nugget Bar, known to sailors and servicemen across the country.

Ort met Dr. Graham at the door of the bar and invited him in. A twist band — Jim Bowie and his Tribesmen — stopped playing as Graham approached the microphone.

When the applause subsided, Dr. Graham told the patrons:

"You all need to feed your souls. There's a body inside your body and it needs spiritual food. God bless you all and I want all of you to be in church tomorrow."

The evangelist arrived in the Washington Street area in an unmarked police car shortly after his rally at the Garden ended. He was recognized immediately and patrons surged out of barrooms, cafeterias and penny arcades.

When Dr. Graham climbed on the stage at the Golden Nugget one man told his companion, "He's a phony. I wouldn't bother listening to him."

Standing on her seat to get a better look, she told him, "Well if you don't want to hear him shut your mouth."

A bartender pouring a beer shouted, "You tell 'em Billy," as Dr. Graham addressed the assembly as "a very unusual congregation."

DOCUMENT NO. 38a

ROMAN CATHOLICISM and BILLY GRAHAMISM

- A DOUBLE DISILLUSIONMENT

This is the testimony of Mrs Rosina Hart of Oratia, Auckland, who

- ☆ was brought up a strict Roman Catholic in a Roman Catholic Home, making her first confession and taking communion and being confirmed into the Church at about the age of 10 years.
- ☆ was converted to God as a mature woman while attending a Graham Crusade meeting in Auckland in April 1959, after hearing preaching by Grady Wilson.
- ☆ was as a new creature in Christ Jesus disillusioned first as to Roman Catholicism and later as to Billy Grahamism.

Only one brought up and nurtured in the Church of Rome can ever know the wonder of the emancipation from bondage that a new spiritual life in Christ will bring.

Instead of confessing to a priest who is a fellow mortal, the new creature in Christ Jesus breathes "Abba Father" as a child of God.

Instead of a man "Father" priest who is himself a sinner, the dealing is with a Holy Father God who is sinless and hates sin. Sin becomes sin and the blood of Christ becomes exceeding precious, for it alone truly cleanses from sin.

The farce of the confession and penance practices of Rome and all the wickedness of its trading in the sins and souls of men become apparent and a

matter of awful wonder.

Instead of the authority of the Church and its traditions the immutable Scriptures become the full and only authority. Instead of the ritual and fear and threats of men there is the light, joy and peace of the Scriptures of Truth, which live and speak to the sincere in heart by the living Spirit who authored and inspired the Words.

The most significant changes following a true conversion to God from Romanism can be briefly stated:

The Scriptures in their clarity and pureness replace the fog and fear of the Church and the whimsical vagaries of the priests.

Christ is enthroned and worshipped instead of Mary whom Rome calls *Queen of Heaven and elevates above Christ.*

The Transformation of a life from Roman Catholicism to faith in the living Christ of the Scriptures of God was complete and one consequence of this was to realise how dark and lost life had been under Romanism. The wickedness and the evil of this religious system became apparent, as it became realised that the masses of its people were directed:–

1. Away from God's Word, the Scriptures of Truth.

2. Away from direct approach to a Holy God, but held under the guidance and control of sinful priests.

3. Away from the Son of God and His revitalising power to the depraved worship of Satan's substitute, the fictional Queen of Heaven.

4. Away from the true Cross of a loving Saviour who died to save from sin and to make sin's sinfulness for ever clear, to the depraved crucifix of the priest and his confessional wherein any sin could be repeated again and again at a price of penance or money.

5. Away from the purity of the cleansing of the blood of Christ to the lies of the Church which teaches that any lie will be pardoned which is told to "protect the Church."

6. Away from simple faith in a living adorable Lord to bondage, ritual, and spiritual wickedness.

BILLY GRAHAMISM

While completely disillusioned with Rome and its works, there was a special feeling of gratitude to the Billy Graham organisation and its crusades, for it was in one of these campaigns that the Word of God reached and saved and did its holy work.

Accordingly, everything about Billy Graham was eagerly devoured in the early days after conversion – his "Messages", his books, his magazine, his gramophone records, his radio talks, news talks, news about him from everywhere – until about two years after conversion – when listening to Billy Graham on a Short-wave Radio transmission from the powerful HCJB station in South America, he said things that every converted Roman Catholic knows to be false.

He simply spoke about Roman Catholics as though they were Christians like others who helped in the Graham crusades. He spoke of Roman Catholics everywhere as though they were all born-again, true Christians of the family of God. It was so obvious to a converted Roman Catholic that this was completely false, and it came as a very great shock to have adorable "Billy" speaking and acting so unwisely and wrongly.

Then, of course, Billy's further statements were listened to and it became certain that this was no slip of the tongue, but that Billy had re-oriented his thinking and his whole attitude to bring in the Church of Rome as just another branch of the Christian Church. He had widened his platform to take in Rome.

A little later, when the cardinals were meeting to choose a new Pope, Billy was heard to pray that they, the cardinals, might be guided by the Holy Spirit in the

choice they would make.

Also, by this time, the Scriptures had been read carefully and God had granted illumination in matters that became very clear.

For example, it was at variance with the revealed Word of God that anyone should hold as brothers and sisters in the Lord those who worshipped Mary rather than Christ, who sacrificed Christ again in every celebrating of the Mass, and who lived entirely in the darkness of superstition and idolatry. It became clear that Graham was approving what God abhorred. He was embracing what God judged and called Jezebel and the Mother of Harlots! While God called on His people to separate from this evil system, Graham said, "Come on, let's work and share with them," While the Word of prophecy demanded, "Be not partakers of her sins" (Rev. 18:4), for "Her sins have reached unto heaven and God hath remembered her iniquities", Graham on the other hand was referring to those in this deep wickedness as his brothers and he was praying for the Holy Spirit to bless what God had cursed!

The disillusionment was complete and it became a matter of wonder that salvation for a Roman Catholic could ever have occurred at a Billy Graham Crusade! But then it became clear that Billy Graham does not save people, neither does Grady Wilson and the whole great Graham organisation saves absolutely no one, Christ does, and He alone. His Word comes in many ways, and the sovereign Spirit of the Lord moves mysteriously His purposes to fulfil. Another marvellous truth had been found and that is that Rosina Hart was chosen in Christ before the foundation of the World (Eph. 1:4). She was born again, spiritually alive to God, not of the will of man, but to God (John 1:13).

THE QUESTION ABOUT THE CRUSADES

What of Billy Graham then? He is a man, and as such has potential for good or evil, and he may do the service of God or he may misuse his powers. Whether or not he has served God in the past, is not the question. The question now is should we or should we not work with this man today?

It is clear that Billy Graham has departed far from the position in 1951 when in the "North Western Pilot" as President of the North Western Schools, he stated – quote – "We do not condone nor have fellowship with any form of modernism." In 1952, Graham further stated when writing to Dr. John R. Rice – quote – "Contrary to rumours which are constantly floating about, we have never had a Modernist on our executive committee and we have never been sponsored by the Council of Churches."

But now Graham seems to have forgotten all about those statements, until today he is not only compromising with Roman Catholic Bishops and priests, but with the most blatant kind of infidels and modernists, such as Bishop James A. Pike and Bishop Gerald Kennedy and with hosts of others, who not only question the authority of the Scriptures, but deny the very fundamentals, such as the Virgin Birth of our Lord, and blaspheme His Holy Name, some of them even claiming Him to be the Son of a German soldier.

These things are referred to only to show how far Billy Graham has departed from his statements of 1951 and 1952. It is claimed that Billy Graham preaches the Gospel, and it is not denied that Billy Graham preaches a gospel. But is it the true Gospel, a part of the Gospel, or a perverted gospel? Some say one thing and some another, but what does the Word of God say? Let us examine the question. Billy Graham answered 26 provocative questions in "The United Church Observer" of 1st July 1966. Let us check just one of these:–

Question: *"Do you think a literal belief in the Virgin Birth, not just a symbol of the incarnation, or of Christ's*

divinity, as an historic event, is necessary for personal salvation?"

Graham's Answer: "While I most certainly believe that Jesus Christ was born of a virgin, I do not find anywhere in the New Testament that the particular belief is necessary for personal salvation."

But Billy Graham is wrong. The heart of the Gospel is that the Virgin-born Son of God died on behalf of sinful man. If Jesus is not virgin born, there is no Gospel, Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by Me." "Without the shedding of blood there is no remission of sins." If it is not necessary to believe in the virgin birth, then the Lord was just an ordinary human being, born into this world in sin. If so He could not possibly be, as He claimed to be, the Son of God, and can the shedding of the blood of an ordinary sinful man be the means of salvation? Just what gospel is Dr. Graham preaching?

Now let Billy Graham declare what gospel he does preach. At Belmont Abbey, North Carolina, when receiving his degree conferred upon him by that Roman Catholic Institution, Graham said in his acceptance address, "The Gospel that founded this college is the same Gospel which I preach today." – Yet Roman Catholic theology denies the Biblical message of salvation by faith and through its idolatry and tradition which it accepts as authoritative, has paganised New Testament Christianity, while retaining much of Scriptural terminology. It further claims to be the only true Church. Is this the Gospel of the Lord Jesus Christ? From these simple facts (which are just a few of the many that could be adduced) surely any unbiased person can see that Billy Graham has departed from the Scriptures and from the Biblical position of separation from unbelievers in his ecumenical gospel.

The doctrine of separation however, is as binding upon Billy Graham as it is on anyone and the thousands of Christians who wink at Graham's yoke with the unbelievers have no more right to violate the Scriptures than Billy Graham has himself. Assuredly there is only one way to preach the Gospel and that is the Bible way. Obedience to the Lord Jesus Christ in the Gospel will not be the way of compromise for the sake of popularity and huge crowds. Christians loyal to the only true Gospel of God must take their stand on this issue. They cannot take part in these crusades or in any way compromise with those who preach "another gospel", (Gal. 1:6-9) "which is *not another.*" There is *the* Gospel, or the gospel *perverted,* and there is nothing else.

The forthright testimony of a converted Roman Catholic is that any man who will unite with and favour and defer to any Apostate religious system is entirely outside the will of God, and no matter who he is, or what he has done in the past, he must not be followed, for that way is the way of darkness, deadness, wickedness, apostasy and judgment.

The Bible says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities" (Rev. 18:4).

Here is the Scriptural direction, and let us remember that the Bible also says that he who is not a doer of the Word, is "like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:23-24).

This is the answer of Rosina Hart who certifies this testimony as true and insists that having been freed from Romanism, by the liberating power of the Gospel she must stand apart from all connection with a compromised and perverted gospel. Can any truly born-again believer take any other stand?

LIST of DOCUMENTS

1) Letter from Dr. George L. Edstrom of the Billy Graham Organisation and comments on it by Dr. Bob Jones Jr.
2) Dr. Bob Jones Sr. on Billy Graham.
3) Belmont Abbey letter.
4) Graham Organisation reply.
5) Billy and Apostasy – an attempt to find out what Dr. Graham said.
6) Letter supporting Graham.
7) Telegram endorsing Bishop Kennedy.
8) Billy Graham sent me back to Rome.
9) Billy Graham does not emphasise the Blood of Christ.
10) Effectiveness of Graham visit studied.
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12) Sunday Visitor Editorial.
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15) Belmont Abbey confers Honorary Degree.
16) Catholics laud Dr. Graham.
17) 'St. Billy'.
18) 'To Hell with the American Constitution' – Jesuit.
19) Catholics and Protestants not ready for union, says Billy Graham.
20) Graham Organisation hedges embarrassing question.
21) Dr. Graham envisions a new era for Christianity.
22) Can we approve Billy Graham? – Sunday Visitor.
23) Do we approve Billy Graham? – Sunday Visitor.
24) Where is Billy Graham going? – Christian Beacon.
25) Catholics told 'Graham Ban Unofficial'.
26) Graham's services hit by Catholics.
27) Graham calls Pope John model for successor.
28) Graham on Baptism.

29) Dr. Ward Ayer on Billy Graham.
30) Billy Graham on the Pope's Legions.
31) Billy Graham on his 'closeness' to the Roman Catholic Church.
32) Graham Organisation on accepting invitations to Roman Catholic meetings.
33) Billy Graham Relay Crusade – converts officially sent perverting modernistic literature.
34) U.S. Congress on Evangelism.
35) Views on vital matters changed.
36) Dr. Billy Graham supports new ecumenical agency.
37) Dr. Billy Graham finds similarity between Church congregations and Bar patrons.
38) 'Roman Catholicism and Billy Grahamism – A Double Disillusionment' – The testimony of Mrs Rosina Hart of Oratia, Auckland, New Zealand. (courtesy Bible Truth Society, N.Z.)

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Ian R. K. Paisley is one of the outstanding Protestant leaders of today. He is Minister of the large Martyrs' Memorial Free Presbyterian Church, Belfast, Moderator of the Free Presbyterian Church of Ulster, a Vice-President of the British Council of Protestant Christian Churches, Editor of the Protestant Telegraph and the Revivalist and is a Doctor of Divinity of Bob Jones University, Greenville, South Carolina, U.S.A.

Born in Armagh on 6th April, 1926, the younger son of Rev. J. Kyle Paisley, a prominent Gospel minister in the North of Ireland. Trained for the ministry in the Theological Hall of the Reformed Presbyterian Church of Ireland. Ordained to the Christian ministry on 1st August, 1946.

He has the largest Sunday congregation in Great Britain and his powerful preaching has been used to the salvation of thousands. More than 30 thriving churches have been formed through his instrumentality. His printed sermons and books have circulated all around the world and his radio broadcasts in U.S.A. and Canada, where he has made many preaching tours, are listened to by multitudes. He has been imprisoned twice for his faith.

Dr. Paisley's wife, Eileen, is a Belfast City Councillor. They have five lovely children, Sharon, Rhonda, Cherith and twins, Ian and Kyle.

— *B.G.*

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